

CHITTY
FAMOUS TITLE

And

A BELIEVERS
GOLDEN CHAIN.

Handled in divers Sermons.

Together with his Cabinet of Jewels,
or a Glimpse of Sions glory.

By WILLIAM DYER, Preacher
of the Gospel.

EPHES. 3. 8.

*Unto me who am lesse then the least of all Saints, is this
grace given, that I should preach among the Gentils the un-
searchable riches of Christ.*



GLASGOW.

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THE EPISTLE DEDICATORY.

*To all my loving Friends, into whose hands these
shal come Greeting.*

MY dearest Friends, whom I loved dearly, remember
dayly, long for greatly, pray for earnestly, and praise
God heartily, to whom I could write with my purest
blood, and do send these lines from my very in-
ward bowels.

Though I cannot say I am so transported with affection and
zeal, as *Paul*, to wish my self accursed from Christ for their
sakes; yet I am perswaded I could be contented with *Jonas*,
to be cast into the sea, for the pacifying of Gods wrath for
you: that I may be free from the blood of all men, I am re-
solved in the strength, and by the power of God, to deal plian-
ly, and I hope, sincerely with all men, not valuing the smiles,
nor fearing the frowns of wicked men: it is better to lose the
smiles of men, then it is to lose the souls of men: though there
be many that are enemies to me, yet I am enemy to none a
beater of no mans person, but a lover of every mans soul: he
that loved me when I was an enemy, comandeth me to love
my enemies. Dear Christians, cleave to the Lord, and follow
after the Lord fully. Neglect no duty, though you know there
is danger in doing: fear God and sin, more then men and suf-
fering: let your souls bear up with Christ; bear off from the
world, bear down your corruptions, and bear forth your tes-
timony. Respect all, reject none of Gods Commandments;
take patiently and thankfully the hardest dealings of God.

The heaviest afflictions on earth are but light in comparison
of Christs sufferings, or the punishment of the wicked in hell:
When Gods people are humble enough, and the wicked high
enough, and the Lords appointed time come, then expect de-
liverance to the godly, and not before. You should not envy

The Epistle Dedicatorie.

the patience of God towards your enemies, for it is nothing in comparison of what love he sheweth to you : be your diligent at your work, and leave God at his work ; you need not fear success, the Lord would soon turn from his wrath, if men were turned from their wickedness : look narrowly to your hearts, tongues, and ways : I never trusted God, but I found him faithful, nor mine own heart, but I found it false. Take heed, Friends, that you be not always wooing Christ, and yet never be married to him ; therefore never leave till you have put the great question out of question.

Look upon Christ, first without you, and then search for Christ within you : he that will clearly see with *the eye of faith*, must shut the *eye of reason* : It is the will of God that Saints should rejoice more in what Christ hath done for them, then in what they have done for Christ.

Oh, lay up, and lay out for Christ ; make haste, and do your work ; and God will make haste, and give you your wages.

Dear Sirs ; I beseech you with beseeching, consider well of these things, for these are precious truths, weighty truths, and necessary truths.

I shal add no more, but promise you my prayers, and to request your prayers for me, and for a blessing upon this, that it may bring glory to God, and good to you, which is all that is aimed at by him who is.

Your Soules Servant,

WILLIAM DTER.

TO THE CHRISTIAN

Reader.

COURTEOUS READER,

It is the great unhappiness of our age, that the greatest part of men busie themselves most in that which concerns them least. Look into the world among rich and poor, high and low, young and old, and see whether it appear not by the whole scope of their conversation, that they see more by something else then Christ and salvation: so they may have but some of the earth in their hands, they care for nothing of heaven in their hearts, though gold can no more fill their hearts then grass their purses.

Most men are like that silly woman, that when her house was on fire, so minded the saving of her goods, that she left her child roasting in the flames; at last being put in remembrance of it, she cries out, Oh, my child, my child, Oh, how many men are there that drop into perdition, meerly for a little wealth?

There are many that are temporally miserable, that are eternally happy; and there are many that are temporally happy, that shal be eternally miserable. Oh, there is a great vanity in all worldly excellencies: the earth is big in our hope, but little in our hands. it cannot satisfie the sense of men, much less can it satisfie the souls of men.

Dear Christians, according to my talent received, I have endeavored to set forth the riches, the loveliness, the preciousness and excellencies that are in Christ, to draw the heart after him, and to be sick of love for him. Oh, Jesus Christ is a fountain of life, light, love, grace, glorie, comfort, joy, goodness, sweetness, always full and flowing, yea overflowing. Paul was so much taken with Christ, that he was ever in his thoughts, always near his heart, and upon his tongue: He names him six or seven times in one chapter, 1 Cor. I. Oh, that our hearts and thoughts were thus busied about Christ, and taken up with Christ, and these treasures

To the Christian Reader.

treasures of wisdom and knowledge that are in him.

The design of this Piece is not the offensation of the Author, but the edification of the Reader. Though the Author be contemptible, yet the matter is comfortable. I hope none will blow out such a candle upon the earth, by the light of which themselves may see the way to heaven. If God had given in more of himself to me, I should have given more out to thee; but God looks not for what he gives not. If God may have glorie, and the Church edification by these labors of mine, I shall have my end. Now the good Lord bring thy heart more and more in love with Christ, who is altogether lovelie, that shortly thou mayest enjoy endless felicitie in his bosome.

This shall be his prayer for thee that is.

Thy Servant in Christ,

WILLIAM DYER

***** THE DESIRE OF ALL NATIONS

CANTICLES 5. The last verse.

He is altogether lovely.

OUT of the Lyon of the Tribe of *Judah* comes better and sweeter honey, then out of *Samsons* lyon. That is the sweetest honey which we suck out of Christs hive: for the face of none is so comely in a Saints eye, as the face of Christ; and the voice of none is so pleasant in a Saints ear, as the voice of Christ. O Christian! the God whom thou servest is so excellent, that no good can be added to him; and so infinit, that no good can be deminisht in him. He makes happy, and yet is not the less happy: He shows mercy to the full, and yet remains full of mercy: O come eat and drink abundantly! O beloved, there is no fear of excess here, though one drop of **CHRIST** be sweet, yet the deeper the sweeter.

The wine that Christ draws, is the best wine that a Christian drinks. This whole Book of *Canticles* is bespangled with the praises of Jesus Christ. The subject matter of this Book, is a declaration of the mutual intercourse of love and affection between Christ and his Church, what spiritual entertainment is given on both sides, with the sweet content they have in each others beauty. Here you may see the King in his glory, the Spouse in her beauty: Here you may see Christ giving her sweet promises, adorning her with sundry excellencies, communicating his love, and commending her graces. Here you may also see the Church even ravisht with the consideration and contemplation of Christs love and beauty: His beauty is taking, his love is ravishing, his voice is pleasing, his goodness is drawing, his manifestations are inticing, he is the beloved Son, and the Son of love: He is nothing but love to those who are his love.

But I shal no longer entertain you with a crumb at the door, but carry you to the Chapter out of which my Text is taken, and so lead you to the cabinet where the jewel lyeth.

Brethren and beloved, you have a glorious description of Jesus Christ in this Chapter, and that from verse 10 To 16 where

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the Spouse is setting forth the riches, the dignity, the excellency, the beauty, the majesty, the glory, the preciousness, and loveliness of Jesus Christ. *He is white and ruddie, the chiefest among ten thousand. His head is as the cost fine gold: His locks are busie, and black as a raven: His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fullest. His cheeks are as a tree of spices, as sweet flowers. His lips like lillies, dropping facet smelling myrrh: His hands are as gold rings set forth with beril: His bellie is as bright ivory overlaid with sapphires: his legs are as pillars of marble, set upon sockets of fine gold: His countenance is as Lebanon, excellent as the cedars. And thus she sets forth her beloved, and at last winds up all with this rare expression, He is altogether lovelie.*

The Text is a sacred cabinet, which contains in it.

First, the jewel, *Christ*, in this word *He*.

Secondly, the price of this Jewel, *altogether lovelie*.

The observation or doctrine is this, That Jesus Christ is infinitely and superlatively lovely. He is the most amazing and delightful object. The very Name of Jesus Christ is a precious ointment powred forth. It is said that the letters of his Name were found engraven upon Ignatius his heart. Jesus Christ is in every believers heart, and nothing can do better there; for *he is altogether lovelie*. That Jesus Christ is this transcendently lovely, will appear four manner of wayes.

First, by titles. Thirdly, by resemblances.

Secondly, by types. Fourthly, by demonstrations.

I shal speak only to the first of these. Our Lord Jesus hath seven famous and lovely titles, which are as so many jewels of his Crown.

First, the desire of all Nations. Fifthly, the Prince of peace.

Secondly, King of Kings. Sixthly, the Elect precious.

Thirdly, the mighty God. Seventhly, wonderful.

Fourthly, the everlasting Father.

We will begin with the first of these famous titles, to wit, *The desire of all Nations*. This title you have in the second of Haggai, and the 7. verse. *And the desire of all Nations shal come.* But you will say, How is Christ the desire of all Nations? Do not all the Nations abhor him, and say, We will not have this man to rule over us? *The Kings of the earth set themselves,*
and

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and the Rulers take counsel together, against the Lord, and against his Anointed, *Psal. 2. v. 2.* The Kings of the earth are afraid lest Christs government should unking them. The Rulers are jealous; lest it will depose them from their dignities, even the Reformers that have adventured all to set it up, are jealous, lest it will encroach upon their power and priviledges. Kings are afraid of it, and think themselves but halfe Kings where Christ doth set up his Word and discipline. Lawyers afraid of it, lest it should take away their gain, and the Laws of Christ should over top the Laws of the Land. The people are afraid of it, lest it should compel them to subjection to that law and way which their souls abhor. O how long hath the world rebelled against Jesus Christ and his government!

But tell me, have the people gained any thing by resisting Christ, his Gospel and government, by hating his servants, and by scorning his holy way? Or doth it make the Crowns sit faster on the heads of Kings? I will leave you to judge of this.

But, beloved, for all this, Jesus Christ is the desire of all Nations.

And that I shal show you in five particulars.

Though Jesus Christ be not actively desired by all Nations, yet he is rightly styled, *The desire of all Nations.*

First, because he is most desirable in himself, and all things that are desirable are in him.

Beauty is in Christ, bounty is in Christ, riches and honors are in Christ, *Prov. 8. 18.*

Jesus Christ is the treasure hid in the Gospel, the pearl of great price: he is the Sun in the firmament of the Scriptures, whom to know is everlasting life: he is a spring full of the water of life, a hive of sweetness, a magazing of riches, a river of pleasures, wherein you may bathe your souls to all eternity.

O he is fulness and sweetness, the chiefest among ten thousand, *Cant. 5. vers. 10.* He is more precious then rubies; and all the things that canst desire are not to be compared to him, *Prov. 3. 15.*

Alace! what are all the Crowns and Kingdoms of the world, all the Thrones and Scepters of Kings to Christ? I say, what are the treasures of the East, the gold of the West, the spices

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of the North to them? This, or whatsoever thou dost imagine, are not to be compared unto blessed Jesus. Beloved, the glories and excellencies of Christ exceed all others: as all waters meet in the sea, and as all the lights meet in the Sun, so all the perfections and excellencies of all the Saints & Angels meet in Christ. Nay, Sirs, Christ hath not only the holiness of Angels, the loveliness of Saints, and the treasure of heaven, but also the fulness of the God-head, and the riches of the Deity are in him, *Col 1 19. For it pleased the Father, that in him should all fulness dwell*; fulness of grace, fulness of knowledge, fulness of love, fulness of glory. He is lovely to the Father, lovely to the Angels, lovely to the Saints, and lovely to the soul; and therefore he may well be called, *The desire of all Nations*, for all desirable things are in him.

Secondly, Jesus Christ is called, *The desire of all Nations* because his desire are after all Nations, though he hath no need of them he hath thousands of Angels before him, and *ten thousand* daily ministering unto you: yet such infinite love doth he bear to the sons of men, in whom there is no loveliness, that he himself saith, *My delights is with the sons of men*; *Prov. 8. 31.* That our Lord Jesus hath a strong desire after the Nations to convert them, and save the Nations, will appear by three things.

First, by what he did before he came into the World.

Secondly, by what he did when he was in the World.

Thirdly, by what he doth now he is out of the World.

First, our Lord Jesus had a great desire after the poor Nations before he came into the world, or else he would never have left his *Crown*, his *Royal Court*, his *Fathers bosom*, his *glorious robes*, to come into this world to be spit upon by men, and to be murdered by men; nay, he did not only become a *laughing-stock* to men, but a *gazing-stock* to Angels. Now, beloved, do you not think that Jesus Christ had a great desire after the Nations good, that he would leave all his *glorie*, and *greatness*, and *pomp*, and *riches*, to come into this world to be poor, to be hungry, to be weary, to be tempted, to be forsaken, to be betrayed, to be sold?

But you may perhaps say. that Christ little thought his own Country-men would have shed his blood, and that one of his own family would betray him.

Why,

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Why, beloved, do you think he did not know it; yea, he knew it before he came into the world, how he should be used in the world, that the Jews would crucifie him, and that Judas would betray him, *John 6. 46.* He knew it from the beginning who they were that belived not, and who should betray him. Christ knew it before they knew it.

Alace! our Lord Jesus knew it before he came from heaven, what course entertainment he should have upon earth. Now, beloved, put all this together, and tell me, Had not Jesus Christ a great desire after us before he came to us, that he would uncrown himself to crown us, and put off his robes, to put on our rags; and to come out of Heaven, to keep us out of hell: he fasted forty days, that he might feast us to all eternity?

He came from Heaven to Earth, that he might send us from Earth to Heaven.

The Son of God became the son of man, that we the sons of men might become the sons of God; and all this he did to save the Nations.

Secondly, he had a strong desire after the Nations when he was in the world.

O, Christ would fain have saved the Nations, and healed them, and enlightned them; therefore He sends forth his Apostles, *Mat. 28. 19.* And bids them, *Go and teach all Nations.* The people were in his eye and upon his heart; and so in *Matth. 22.* Christ sends forth his servant, *once twice, thrice,* as if he would take no denial, but they would not come. Nay, beloved, our Lord Jesus Christ did not only send others to poor souls to beseech them, to intreat them to come in, to repent and to believe in their Savior, that their souls might be saved; but He went himself and desired them: Nay, that is not all, beloved, he cryed to them, and said, *If any man thirst, let him come unto me and drink, John 7. 37.*

O, how earnest was Jesus Christ with poor souls to come to him! *Come unto me all ye that labor and are heavie laden, and I will give you rest, Mat. 11. 28.* So in *Luke 14. 23.* *Go to the high ways, and compel them to come in, that my house may be full.*

Do you see this Christians, what vehement desires Jesus Christ had after the Nations, and souls of men, that he might ever make them happy when he was in the world, and he bath the same

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same desire still? How often would Jesus Christ have healed the Jews, that poor Nation, as he himself speaketh in *Math. 23. 37.* *How often would I have gathered thy children together, as a hen gathereth her young ones, and you would not?* Nay when he had done all this, he doth not leave them, but weeps over them: his eyes were wet, because their eyes were dry. So that it is clear by what Christ did when he was in the world, that he desired much the healing and converting of Nations.

First in his bearing with them.

Secondly, in his proffers unto them.

Thirdly, he hath a great desire after the Nations now he is out of the world, though he be gone to heaven, and entered into glory, and there sitteth at the right hand of the Father; ye I say, his desires are as much after poor souls as ever. This will appear by two things.

First, in his forbearance and long sufferance.

O, how long hath Jesus Christ born with the sinful Nations, and yet he bears with them still, notwithstanding they have broke his laws, and despise his Gospel, and contemn his ordinances, and shed his Saints blood, grieved his Spirit, and abused his mercies. This and much more have they done, and yet he spareth them: he might be gracious to them, *Isai 30. 18.* And therefore will the Lord wait that he may be gracious to you.

Therefore will he be exalted, that he may show mercy.

Now, beloved, do you think that Jesus Christ would take all this at the Nations hands, but that he is unwilling to destroy them, and most willing to save them?

Secondly, his love appears, not only by his bearing with them, but by his proffers to them.

O, beloved, how doth God stand day after day, month after month, and year after year, proffering himself, his Son, his mercies, his love, his grace, and his glorie to poor souls.

Many have the space of repentance, who have not the grace of repentance.

Now, my brethren, by these things you may see that Jesus Christ hath a great desire after the Nations.

Thirdly, Jesus Christ is called, *The desire of all Nations*, because it is he onlie that can make anie person, or familie, or Nation trulie desirable.

Oh,

Oh, beloved, what is the reason that the Lord of hosts prefers his people before all the sons of men?

The Lord prefers his little remnant before all the world besides, *Exod. 19. 5. You shall be a peculiar treasure to me above all people. The righteous is more excellent than his neighbour, Prov. 12. 26. Though his neighbor be a Prince, a King or Emperour, or a Pope, yet if he be more righteous, he is more excellent than he; they are but base born. Believers be those worthies, Of whom the world was not worthy, Heb. 11. 35. Ye are a chosen generation a royal Priesthood, an holy Nation, a peculiar people, 1 Pet. 2. 9. Believers are not onlie diligent Christians, but excellent Christians.*

Now, what is the reason, beloved, that the Saints are thus excellent above all others? Is it for their birth, breeding, or learning, or riches, or greatness, or honor? No, no, it is for none of these: but if you will know the reason, it is, because Christ is formed in them, and married to them: they have the new *Name*, the new *Nature*, the new *Heart*, the new *Spirit*. Oh, this is the reason, if there were any thing besides Christ, that could make any Nation, or family, or person truly desirable, it must be either birth, or greatness, or learning, or riches, beauty, or wisdom, or strength; now all these do not make any one desirable, for if they did, then those that sit upon the Nations would be the most desirable persons under Heaven, because they have the most of these. But for this see *Dan. 4. 17. And setteth up over it the basest of men. Rev. 17. 15. The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and Nations, and tongues: so that none of these can do it, but Christ only. Rev. 3. 10.*

He hath made us unto our God, *Kings and Priests*, O, Christ hath made every believer a King: it is Christs beauty that makes us beautiful: it is his riches that makes us rich: it is his righteousness that makes us righteous; he only makes us truly honorable and desirable. Will you Christ be called, *The desire of all Nations*, it is he that can make a Nation desirable.

Fourthly, Jesus Christ is called, *The desire of all Nations*, because all Nations stand in need of him: Nay, not onlv all Nations, but all persons: young and old, rich and poor, high and low: He that will be saved, must have a Savior to save him, or

else

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else he can never be saved : The Apostle tells us , *Acts 4. 12.* Neither is there Salvation in any other ; for there is none other Name under Heaven given among men whereby we must be saved. And Christ saith, *John 14. 16.* I am the way, and the truth and the life ; no man cometh unto the Father, but by me. So that not only all Nations, but all persons stand in need of him.

You may go to heaven without health, without wealth, without honor, without pleasures, without friends, without learning, but you can never go to heaven without Christ.

What will you do if you begin to die naturally, before you begin to live spiritually ?

If the tabernacle of nature be taken down, before the Temple of grace be raised up : if your Paradise be laid waste, before the tree of life be set in it : if you give up the ghost, before ever you receive the holy Ghost : if the Sun of your life be set within you, before the Son of righteousness shine upon you : if the body be fit to be turned into the earth, before the soul be fit to be taken into heaven : if the second birth have no place in you, the second death shal have a power over you.

Though the Nations need nothing more then Christ, yet they slight nothing more then Christ.

Tell me, how will you live when you die, that are dead whilst you live ?

O, beloved, is it not sad that the Nations should resist Christ, his Gospel and government, as they do ?

Indeed if men might be their own judges, then Christ had no enemies, we are all his friends.

If the Jews might so have been their own Judges, it was not the Son of God whom they crucified, but an enemy to *Cesar*. It was not *Paul* a Saint that they persecuted, but one that they found to be a pestilent fellow ; so men will say now, they do not persecute the Saints of God, but seditious fanatics : but God will shortly take off the vail of hypocrisie from their faces.

O grieve for them that cannot grieve for themselves.

And thus you see that all Nations stand in need of Christ, who is the desire of all Nations.

Fifthly, our Lord Jesus is called *The desire of all Nations*, because when he sets up himself in any one as their desire, then they run after him, and count nothing too dear for him. So the Church

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Church of God, *Isai. 26. 8. 9. The desire of our soul is to thy Name : with my soul have I desired thee in the night ; yea with my spirit within me will I seek thee early.*

Oh, when the desire of all Nations once setteth up himself in the soul , then he becomes the desire of the soul.

When he hath thus endeared himself to their souls, then they count nothing too dear for him , all shal be at his command, their gold, their silver, their strength, their lives : *Rev. 10. 11. They loved not their lives unto the death ;* So that, beloved, let men be enemies to Jesus Christ, yet as soon as Christ sets up himself in their hearts, they will love him, own him, seye him, and suffer for him.

Now , Sirs, put all these together , and it will fully prove Christ to be the desire of all nations,

I shal make but a short use of it , and so conclud. Is it so that our Lord Jesus Christ is the desire of all Nations , and that all things desirable are in him. Oh then , let me beg of you : Oh, let me beseech you, for the Lords sake, and your souls sake, make Christ Jesus the desire of your souls.

He is the desire of all Nations , and shall be not be the desire of your souls ? Who will ye love , is not the King of Saints ? Who will you long for , if not for the desire of all Nations ? Who will you prize , if not the Prince of peace ? He is the Son of God, the second person in the glorious Trinity, before whom Angels and Archangels , and all the hosts of heaven do bow before him. He is the glory of glories , the crown of crowns , the heaven of heavens. He is a light in darkness ; joy in sadness ; riches in poverty , life in death : It is he that can resolve all our doubts, secure you in danger, save your souls, and bring you to glory, where all joy is enjoyed. O therefore, let all the glory of your glory , be to give all glory , and your selves to him. So much or so little for this time.

THE KING OF KINGS.

CANTICLES 5. 16. *He is altogether lovely.*

The Doctrine , That Jesus Christ is infinitely and
superlatively lovely.

I Now proceed to the second title which is given to the Lord Jesus Christ, and that is *King of Kings*. *Augustine* desire ye

have seen three things before he died. First, *Rome* in her glory and purity. Secondly, *Paul* in the pulpit preaching. Thirdly, *Christ* in the flesh upon earth. *Caio* the Heathen repented himself of three things. First, that ever he spent a day idly. Secondly, that ever he revealed his secrets to a woman. Thirdly, that ever he went by water when he might have gone by land. *Thales* gave thanks for three things. First, that he was indued with reason, and was not a beast. Secondly, that he was a man, and not a woman. Thirdly, that he was a *Grecian*, and no *Barbarian*. And I, poor I, desire to see three things before I die. First, *Babylons* ruine. Secondly, *Christs* reigning. Thirdly, *Satans* bioding. *The Angel hath sworn by him that lives for ever, that time shall be no longer*, in *Rev.* 10. 6. Who will not believe this sacred oath? Did he say it? No, he swore it. How by himself? No, by him that lives for ever. What? that time must be a little? No, it must be no longer. The time shall be no longer. *The Lord whom you seek shall suddenly come*, said the Prophet in *Mal.* 3. 1. They who keep the word of Gods patience, God will keep them in the hour of temptation.

Well the second title of *Jesus Christs* is *King of Kings*. I pray you, take notice of it. It is now to be handled, in *Rev.* 19. 16. *He had a name written*, saith the Text, *King of Kings, Lord of Lords*. Here is his title now, *King of Kings*. Beloved, *Jesus Christ* is a threefold King.

First, his enemies King. Secondly, his Saints King Thirdly, his Fathers King.

The first he rules over. The second he rules in. The third he rules for.

I shall begin with the first, and take them in order.

First, *Christ* is his enemies King, that is, he is King over his enemies. *Christ* is a King above all Kings, and over all Kings, and therefore the Scripture calls him *King of Kings*, as you have it in *1 Tim.* 6. 15. *Christ* is a King above all Kings, for if he were not a King above all Kings, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it in *Psal.* 89. 27. saith God the Father there, *I will make my first born higher then the Kings of the earth*. Now who is the first-born? Why? it is *Jesus Christ*; as he is elsewhere called the first-born of every creature. Now saith God, *I will make*

my first-born higher then the Kings of the earth, higher in glory, higher in power, higher in majesty. So in Rev. 1. 5. There Christ is called, *the Prince of the earth*. Alace! alace! what are all the mighty men, the great men, the honorable men of the earth to Jesus Christ? They are but like a little bubble in the water. For if all the Nations, in comparison of God, be but as *the drop of a bucket*, or *the dust of the ballance*, as the Prophet speaks in *Isa. 40*. O how little then be the Kings of the earth?

Nay, beloved, Christ Jesus is not only above the Kings of the earth, & higher then Kings, but he is higher then the Angels, yea, he is the head of Angels; and therefore all the Angels in heaven are commanded to worship him. He is the head of all Angels. *Col. 2. 10. He is the head of all principalities and powers*, which includes the Angels. And in *Heb. 1. 6. Let all the Angels of God worship him*. God will have the Angels worship Christ, as well as men.

O, Sirs, Christ is a King, before whom the Angels vail their faces, and the Kings of the earth do cast down their Crowns.

Again, as he is a King above all Kings, so he is a King over all Kings too. Jesus Christ is an universal King; he is the King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People, *Dan. 7. 14. There was given to him*, saith the Text, *dominion, and power, and glory, and a Kingdom*; that all people, and Nations, and languages were to serve him. Now who was this? In the 13. verse, it is clearly meant of Jesus Christ, all people, and all Nations, and languages, and Kingdoms were to obey him; so that you see Christ is not only King of Saints, but King of Nations too; and therefore you find in *Psal. 2. 8. It is a Text* often read but little observed: *Ask of me*, saith the Father *and I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession*. The very Heavens are given to Christ, and the utmost parts of the earth for his possession.

And as the Lord Jesus, Christ hath all the Kingdoms of the earth given to him, so likewise he hath all power given to him, or else what should he do with a Kingdom? in the 18. *Mat. 28. All power is given to me in heaven and in earth*. Oh, Sirs, here is a Text that should revive the hearts of Saints. *All power is given to me in Heaven and in earth*, saith Christ to his Apostles: So that it is he that binds Kings in Chains, and Princes in fetters.

of iron, as the last *Psalme* saying one speaks. It is he that suffers no man to do them wrong; yea he reproveth Kings for their sakes, and breaks mighty Kings in pieces for the Saints sake: in *Psal.* 105.

13. And therefore it is he that over rules Kings, and overcomes the Kings of the earth, that makes war with the Saints, in *Rev.* 17. 14. The ten Kings made war with the Lamb, but the Lamb prevailed; and why? because he was King of Kings, and Lord of Lords. This is the first, Jesus Christ is his enemies King, that is, he is a King above their Kings, and over their Kings.

Secondly, as Jesus Christ is his enemies King, so he is his Saints King. I will give you two Scriptures to prove it though I need not, yet I will, because of making things very clear I go on. In *Rev.* 15. 3. There Jesus Christ is called the Saints King: *Thou King of Saints.* So also in *Mat.* 21. 5. Tell ye the daughter of Sion, behold thy King cometh. So that by these two Scriptures, you see Jesus Christ is King of Saints. Now beloved, I beseech you here to mind me, Jesus Christ, you see, is King of the bad, and of the good; but as for the wicked, he rules over them by his power and might; but the Saints he rules in them by his Spirit and graces. Now to this the Scripture witnesseth that Jesus Christ rules in the Saints, and is King of the Saints; and therefore it tells us in *Coloss.* 1. Christ in you the hope of glory: and elsewhere. Know ye not that Christ is in you, except ye be reprobates? Mark here, Christ must be in you, Christ in you, the hope of glory: so in *Psal.* 24. Lift up your heads. O ye gates: and be ye lifted up ye everlasting doors, that the King of glory may come in. Here Christ is called the King of glory: and the *Psalme* calls upon men to open their hearts, that the King of glory may come in: so in *Rev.* 3. 20 Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in and sup with him, and he with me. Oh, this is Christs spiritual Kingdom, and here he rules in the hearts of his people. Here he rules over their consciences, over their wills, over their affections, over their judgements and understandings, and nobody hath any thing to do here but Christ: it is Christ that rules over the consciences, and judgements of men, and therefore he is called the King of Saints. It is true, other Kings may bear rule over the estates of men; but as for the soul, that only belongs to Christ, and therefore believers are said to be all glorious within. The King daughter, which is the Church, in *Psal.* 45. The King of glory rules

rules there, and dwells there: you know God dwells in the highest heavens, and in the humble hearts. Christ is not only King of Nations, but King of Saints; the one he rules over, the other he rules in.

Thirdly, Jesus Christ is his *Fathers King* too; and so his Father calls him: God calls Christ his King in the *Psal.* 2. 6. *I will set my King upon my holie hill of Sion.* Well may he be our King, when he is Gods King. But you may say, How is Christ his Fathers King, because he rules over him, he rules for his Father? There is a twofold Kingdom of God committed to Jesus Christ: pray mark, Sirs.

First, a *spiritual Kingdom*, by which he rules in the hearts of his people, and so he is King of Saints.

Secondly, a *providential Kingdom*, by which he rules the affairs of the world, and so he is King of Nations. Now, beloved, the Scripture saith, *That the Father hath put all things in Christs hands, John 3. 35.* And the Apostle tells us, *God hath put all things under his feet.* The Father judgeth no man, but hath committed all judgement to the Son and he hath appointed him over his own house: Now as Christ hath all, so he doeth all, and rules all for his Father, and therefore the Father calls him, his *servant, Isa. 41. 2. Behold my servant;* and in the other Text, *my King*, because he rules for his Father, and doeth his Fathers will: so that, beloved, in these three respects, Christ is a King. Now I shal lay down something wherein the Lord Jesus Christ doth infinitely excel all the Kings of the earth.

First. Christ Jesus is a King, that in a spiritual sense, makes all his subjects Kings. He hath a crown of glory for every subject. Oh, what a glorious King is this; Now that Christ makes all his subjects Kings, see *Rev. 5. 10.* saith the Church there, *who hath made us to our God Kings and Priests.*

Oh, Sirs, it is better to be a member of Christ, then the head of a Nation. Oh, how infinitely happy are all Christs subjects, they be all Kings, all heirs, all favorites, all son, all true believers are so; the believer is the only happy man. Alas! where is there such a King to be found, that makes all his subjects Kings? there are many Kings that undo their subjects, but Christ makes his subjects: many Kings makes their subjects beggars, but Christ makes his subjects Kings: many Kings put their subjects to death, but Christ died, that his subjects might live: they give their

their subjects titles, but Christ gives all his subjects grace and glory.

Sirs, in a word, this is the greatest Nobility to be the servant of the great God: he is nobly descended who is born from a boye. Oh, how many Lords hath that man who hath not Christ for his Lord? Every sin is his Lord, and every lust Lords it over him. Now where Jesus Christ comes to be King, he makes them Kings to his Father, and Kings over their lusts. Now beloved, here is the blessedness and happiness of our King, he makes us all Kings, and gives us all crowns of glory.

Secondly, Jesus Christ is a most just and righteous King, he reigns in righteousness, he brings peace by righteousness, he makes us righteous, and therefore he is called. *The Lord our righteousness* in Jer. 23. 6. Now beloved, other Kings oftentimes deal unjustly; they bear the sword to execute wrath upon well doers; and strengthen the hands of evil doers; justify the wicked, and condemn the godly, and break oaths, and falsifie covenants, and many times they oppress their subjects; and wrong their people, and therefore the Scriptures say, *When the wicked bear rule, the people mourn, Prov. 26.* When the righteous is in authority, the people rejoice; but when the wicked bear rule, the people mourn. But now beloved, Jesus Christ, as he is a righteous King, so he rules in righteousness, and thou shalt have nothing but righteous dealings from him: mind this Text of Scripture, which infinitely speaks out Christs righteous dealing with poor souls, in Rev. 19. 13. *Just and true are thy ways, Mark*, who are just are true here, Why? it is the King of Saints: *Just and true are thy ways, thou King of Saints.* Justice and truth well becometh the King of Saints: in Prov. 3. 8. It is said; *Her ways be ways of pleasantness, and all her paths are peace*, speaking of Wisdom, which is meant of Christ. Oh, what a golden King is here! What a glorious King is here! He is just and true, and all his ways are pleasantness, and all his paths are peace. Oh, Sirs, this is the excellency of Christ, he oppresseth no body, he wrongs no body, and therefore he is called Just and true. He infinitely excels all the Kings of the earth in righteousness: he is a righteous King, and deals for nothing but righteousness.

Thirdly, Christ is a King that *leaveth for ever*, and reigns for ever; other Kings they are but of yesterday; they be dead and gone.

gone. What is become of all those great and mighty Kings we read of? Why? they be gone like a tale, like a dream. But it is not so with the King of Saints, the Lord is King for ever, he reigns for ever; and therefore the Apostle calls him, *A King immortal, eternal*, as you may see in. *1 Tim. 1. 17.* Christ is there called, a King immortal, because he lives forever. So in *Heb. 7.* speaking of Christ, *Who ever lives*, saith he, *to make intercession for us.* Now, beloved, here is the glory of the Lord Jesus Christ, he lives for ever: other Kings be dead, and their subjects may do what they will, but Jesus Christ lives for ever.

Fourthlie, Jesus Christ is a King that hath a perfect knowledge of all his subjects. Oh, Sirs, Kings, and Princes, and States, do not know all their subjects; nay they know very few; alace, they do not know a quarter of them, the poor subjects are unknown to them; they be not acquainted with all their wrongs, and wants, and miseries that their poor subjects ly under; we are unknown most of us to our Prince: but now here is the excellencie of Christ, he hath a perfect knowledge of all his subjects, he knows them all by names, he knoweth all their thoughts, all their wants, all their ways, all their conditions. Now, I say, this is a great happiness, that we have a King that knows us so well.

Oh, poor souls, Christ knows you all, all your wants, all your conditions, all your necessities whatsoever. The Lord Jesus knows all thy sufferings, and therefore saith Paul, in *Phil. 4.* *My God shal supply all my wants.* Oh, it is a sweet Scripture, *My God shal supply all your needs.* So say I to you, Sirs, your King will supply your needs: he knoweth all your needs, all your straits, all your tears, I, and he will supply all your needs. Oh, here is the excellency of this King.

Fifthly, Jesus Christ is a King that sits upon his Fathers throne, at this verie time he sits upon his Fathers throne. But, beloved, this is not all, Christ doth not onlie sit there himself, but he hath promised that all men who overcome, shal sit down with him upon the throne; you have a full Text to this purpose, in *Rev. 21.* *To him that overcometh, will I grant to sit with me upon my throne.*

Mark, Sirs, Christ promises all his subjects that they should sit upon the throne with him: now I wonder where there is any King but Christ, who will suffer his subjects to sit upon his throne.

throne with him. Alas, this would be treason for a man to desire it. I remember, among other things I have read of a King, who passing over a water, his crown fell from his head into the water, and one of his poor servants, out of love to him, leapt in and fetcht it up, and for his more ease, put it upon his head, that he might get the better out; and for this the poor man had his head cut off. So high, and mightie, and loftie was this Prince, but, Sirs, the Lord Jesus is not so, he is no such proud King, he did not only uncrown himself to crown us, and wear the crown of thorns, that we might wear the crown of glory; but he consents, and gives leave for his subjects to sit upon the throne with him. *To him that overcometh will I grant to sit with me upon the Throne.* Oh, what a glorious King is this, that every one of his poor subjects shal sit upon the throne with him: So in *Rev. 21. 7.* *He that overcometh, shal inherit all things.* A man would think, Sirs, this very thing should draw the whole world after Christ.

Oh, how should this draw the affections of men to be in love with those great proffers and priviledges, and honors that Christ bestoweth upon his poor followers; He doth not only make them Kings, but he grants them to sit upon his throne with him: thou wouldest say it were an honor indeed, Oh, Saints couldst thou but look into heaven, and see Christ sit upon his throne; but this honor have all his Saints, yea much more, he makes them all Kings, and grants to them to sit upon the throne with him.

Sixthly, Jesus Christ is a King *that loves all his subjects*, and *his subjects love him*: and I am sure this cannot be said of any King under heaven, but it may be said of the Lord Christ; for he is a King that loves all his subjects, and all his subjects love him: and this I shal endeavor to show you in this afternoons exercise, and the next day I shal handle the other part, *That all his subjects live him.* There are nine or ten particulars, wherein the love of Christ to his subjects doth appear, and is wonderfully manifested.

First, *his love to his subjects*, it is a primary: *We love him*, saith the Apostle, *because he loved us first*, 1 *John 4. 19.* We love him, and why? *Because he loved us first*: his love is the cause-preceding, our love is the effect following. If he had not fired our hearts with the flames of his love, we should never have be-

stowed

flowed one spark of spiritual love upon Christ; he must draw before we can run; and therefore saith the Church Cant. 1. 4. *Draw us, and we will run after thee.*

Oh, Sirs, we cannot run without drawing; he must draw us before we can run, and when he draweth we run. It was not mans loveliness that engaged God to love and save man. God loveth his enemies even in their sinful estate, though not with a love of well-liking of them, yet with a love of well-willing to them.

Oh, Sirs, since God loved us when we were not like him, we should strive to be like him who thus loved us: nothing engageth a Saint to love God so much as this, that God loved him so much. A Minister once weeping at the table, and being asked the reason of it, answered, *Because I love Christ no more*. Indeed Friends, this should grieve us, that we love so little, who are so much beloved. You have a famous saying of *Augustin*, *He loves not Christ at all, who loves him not above all*. This is the first love wherewith God loves his people; it is a primary love.

Secondly, Christ is a King that loves his subjects with a distinguishing love, and a separating love? the general love of Christ is scattered and branched unto all the creatures in the world, but his special love is exceeding great, and rich love is only settled upon his Church. Now if you ask me what Christs distinguishing love is, I shal name it, and but name it to you.

First, it is pardoning love. 2. It is redeeming love 3. Calling love. 4. Justifying love. 5. Adopting love. 6. Sanctifying love. 7. Glorifying love.

This, I say, is his peculiar love: Christs love is not only sweeter then wine, but better then life. He is most lovely; he is always lovely, he is altogether lovely. Christ is nothing but love to those who are his love.

Thirdly, Christ loves his Saints with a protecting love, in *Isaiah 15. 49. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Can a woman forget her sucking child? Is it possible a woman should be so inhumane to forget her tender infant, and not have compassion on the son of her womb? Yes, saith the Lord, they may forget them, yet I will not forget thee.* God may as soon cease to be God, as cease to be good, he may as soon cease to live, as cease to love: no, no, he cannot forget them: did he forget Israel in

Egypt, or his Church in *Babylon*, or *Daniel* in the lions' den? Did he forget the three children in the furnace, or *Jeremiah* in the dungeon, or *Jonas* in the whales belly, or *Peter* in prison, did he forget them? The wicked say in deed, the Lord doth forget, in *Ezek. 9. The Lord hath forgotten the earth, and he sees it not.* But they are much mistaken. There are three or four Texts of Scripture which I shal humbly offer to your serious consideration, that do wonderfully speak out Gods protecting love to his people.

The first is in *Rev. 7. 2. 3.* you find there an Angel hath power given him to hurt the Earth, and the Sea. Now there comes another Angel, and cries out, *Hurt not the earth, nor the sea, nor the trees.* Why? what is the reason? Why? in the 3. verse. *Until we have sealed the servants of God in the fore head.* Do not you pour out your judgements upon them, untill we have secured the servants of God. Oh, how wonderfully doth the Lord protect his people! So again in *Ezek. 9.* Certain men be sent to destroy that wicked people, and among the rest, the Lord calls and bids one *set a mark upon them that sigh for the abominations of the land;* and for the rest, saith he, *destroy them old and young.*

Oh, Sirs, this doth wonderfully set out Gods protecting love to his people; So in *Isai. 3. 10.* The Lord bids the Prophet tell them what sad judgements should come upon them upon the Kings and Princes and great men and souldiers. Now saith the Lord, *Say to the righteous, it shal be well with them, none of this shal come near them.* Oh, how wonderfully doth this magnifie Gods protecting love: *Isa. 26. 20. Come, my people, enter into your chambers, shut the door, and hide your selves for a little moment.* Why so, O Lord? Why? *until the indignation be overpast.* Come saith God, I am resolved to execute my judgements on wicked men, therefore hide your selves for a moment. And therefore, I say, let no mans heart fail him, it is but for a moment, and thy miseries shal end. Beloved, when our miseries are at the greatest, his help is at the nearest. Mans extremity, is Gods opportunity. When *Mordecai* is thoroughly humbled, the rod *Haman* shal be hanged.

But then fourthly, Christ loves his people with a most cordial love: he loves them with all his heart: nay, they are the dearly beloved of his soul, as himself calls them, *Jer. 12. I have given the dearlie beloved of my soul, into the hands of her enemies.* Christs love

love to his people, it is not a lip-love, from the teeth outwardly ; but a real love, from the heart inwardly. Christ loves his people as his Father loves him ; and how is that, can you tell ? No, all the men on earth, nor Angels in heaven, cannot declare the love that the Father bears to Christ ; and yet as God loves Christ, so doth Christ love his people. You have a full Text for this, they are Christs own words, *As the Father loveth me, so love I you.* Oh, Sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his people ? Why ? he loves them as the Father loves him. Oh, Lord, what love is this, that the Savior should love the sinner, that Christ should love the miserable sinner ? and yet thus it is. Oh, Sirs, believers are like letters of Gold ingraven on the very heart of Christ. O the breadth, the depth, the height, the length of the love of Christ, saith the Apostle, *is passeth knowledge* : as if so be he wanted words to set it forth : in *Ephes. 3. 20. The love of Christ which passeth knowledge.* As if so be there were both want of words, and want in words to set forth the love of Christ. But certainly it must be very great ; for as the Father loves him, so he loves them. Alace ! others love the Saints, but how do they love them ? Why, not with a cordial love, they do not love them for their good, but for their goods : it is more for the money of their purses, then for the grace in their hearts : they love the Saints as the *Samaritans* did the Jews ; just as men do with their Sundials, never look on them but when the Sun shines : Why so ? the world never looks upon the Saints, but in the time of prosperity. When the Jews flourisht and were in their glory, Oh, what great friends were the *Samaritans* to them ? But when the poor Jews were under affliction, then they had no worse enemies then they. Why ? but Christs love is not so, he loves thee when thou art poor, as well as when thou art rich : as well when thou art in thy rags, as when thou art in thy robes when thou art in adversity, as well, as when thou art in prosperity. Christ loves his Saints as well upon gallows, as though it were in a palace ; for whom he loves, he loves unto the end, *Heb. 13. 5. He is faithful who hath said, I will never leave thee, nor forsake thee.* Never leave thee in any condition, or any place. Oh, Sirs, what a love is this ? And therefore a rush for what the world can do, or for the worlds love it is like a *Venice* glasse, soon broken : it smiles now, and quickly frowns ; it cries *Hosanna* to day, and

to morrow crucifie him; but Christs love is with the verie heart.

Fifthly, jesus Christ loves his subjects with a love of benevolence, *Joh. 3. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* And saith *Paul. He loved me, and gave himself for me, Gal. 2. 20.* The Father gives the Son, and the Son gives himself, who loved me, and gave himself for me; all that Christ did and suffered, it is for me: all that Christ hath is mine. Oh, soul, soul, Christs love it is thine to pity thee: Christs mercy is thine to save thee: Christs graces are thine to beautifie thee, and his glory is thine to crown thee. Christs power is thine to protect thee, thou seest. He that is sure of Gods love to him, is sure of Gods power for him. And Christs wisdom is thine to counsel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, and his Word is thine to teach thee. There are four attributs of God which are of great support to Christians.

First, his faithfulness. 2. His mightiness. 3. His goodness. And fourthly, his wisdom.

And therefore, Sits, it is your duty to live upon promises, while providence seems to run crosse to promises. Christs love to you, it is free love. All that he hath given you, it is free; his grace is free, his love is free, his salvation is free, his peace is free, and himself is free. A dram of grace in the heart, is better then a chain of gold about the neck. Now, beloved, all that Christ hath bestowed upon you, it is free, and therefore it is a love of benevolence.

Sixthly, Christ loves his subjects with a love of compassion, sympathizing with them in all their sorrows and sufferings: truly this is a great comfort indeed: in all their afflictions, saith the Text, *he was afflicted, Isa 63. 9.* So saith the Apostle, *Heb. 4. We have not an high Priest that cannot be touched with the feeling of our infirmities.* This is, we have an high Priest that is touched with the feillings of our infirmities, one that doth weep in our tears, and sigh in our sighs, and sorrow in our sorrows, and suffer in our sufferings, and therefore saith Christ, *Saul, Saul, Why persecuest thou me?* Oh, what a sweet love is this, a love of compassion, and sympathizing with us in all sorrows and sufferings. Christ was first persecuted by *Paul* in his members, and afterwards he was persecuted by *Paul* as one of his members.

Now,

Now, beloved, Jesus Christ loves his subjects with a love of compassion; and therefore let thy sufferings, be what they will, Jesus Christ doth, as it were, bear a share with thee.

Seventhly, Jesus Christ loves his people with a love of delight and complacency, *Prov. 8. 17. I love them that love me. The King shal greatly delight in thy beauty, Psal. 54. 11.* speaking there of Christ, *The King shal greatly delight in thy beauty*, with great delight and complacency. And therefore beloved, Christ calls his Church, *His love, his dove, his beloved, his fair one.* Oh, how infinitely doth Christ love his Church! certainly Christ bears a great love to his Church: and hence it is you read, *Christ walks among the golden candlesticks, and he feedeth among the lillies, and his delighe is with the sons of men.* Although poor believers be rascals in the worlds eye, yet they are doves in Christs eye, they are very precious in his esteem: though they be the loathing of wicked mens souls, yet they are dearly beloved of Gods soul, he delights in them. Oh, how much is Christ taken with them, *The King shal greatly delight in them.*

Eighthly, Christ loves his people with an everlasting love, an undenyng love: it is a love that never dies, never waxeth cold. Christs love, it is like a fountain ever flowing, but never dried up: whom he loved from eternity, those he loves to eternity, and they are believers. Now, Sirs, is not this a great favor to be beloved of God? In *John 13. 5. He loved them even to the end;* not for a day, or a month, or a year, not for a flash and away, but even to the end. And in *Jer. 31. 3.* Speaking there of his love, it is called an everlasting love: *I have loved thee, saith God, with an everlasting love.*

Oh, Sirs, this is a love that shal bed and board with thee, that shal ly down and rise up with thee, that shal go to thy death-bed with thee, to the grave with thee, and to heaven with thee: the Saints shal put off the jewel of faith when they die, but not the jewel of love, for that shal remain with them to eternity. God loves his Saints with an everlasting love.

Ninthly, with an universal love; his love is universal to all his Saints. Oh, there is not one Saint but Christ infinitely loves; he loves them as the Father loves him: he loves poor *Lazarus*, as well as rich *Abraham*; and despised *Job*, as well as honorable *David*; he loves the poorest Saints, as well as the richest: he loves them all alike: God is no respecter of persons. Oh, where

where is there such a King now as Christ? They love their Nobles, their favorites, they are their darlings; but Christ loves all his subjects; Christs love extends to all his Saints: his love it is like the beams of the Sun, which reacheth always, East, West, North, and South, so doth Christs love.

Tenthly, his love it is a *correcting* love: *whom he loveth he chastiseth he correcteth every son whom he receiveth.*

Eleventhly, Christs love it is a *directing* love: he hath promised to guide and direct his people in the way wherein they ought to walk. Oh, Sirs, put all these particulars together; and sure you must need confess, that Jesus Christ loves his subjects infinitely: as it was said of *Lazarus*, when Christ wept for him, they made this construction of it, *O how he loves him.* Oh, Sirs; how doth Christ love you who are his people? He loves you infinitely, even beyond measure, his love it passeth knowledge.

Now, O Sirs, for the Lords sake, consider of it, and let this draw forth your love to him.

I shal the next opportunity cometo show you the love of *Christs subjects to him*, if the Lord giv leave.

CANTICLES. 5. 16.

THe Spouse indeed was sick of love, but exceeded her, so he died for love: *whilst we were sinners, Christ died for us*, saith the Apostle: he loved us more then his own life: yea the very life of Christ to him was not too dear for us. Some write of a fowl called a *Pelican*, and they say that she feeds her young ones vvith her own blood. O sir, Christ is our *Pelican* that hath owrisht and fed us with his own blood: *My flesh is meat indeed, and my blood is drink indeed*, saith Christ, *Joh. 6. 55.* Christs red blood hath taken away our red guilt, scarlet-red sinners are by grace become milk-white Saints. All our precious mercies come swimming to us in precious blood. Christ bled love at every vein. His drops of blood were drops of love: yea, the more bloody, the more lovely: he was most lovely upon the cross, because then he shewed most love to us.

The last day I shewed you the great love which Jesus Christ bears to all his subjects: and the sum of my discourse was this, that jesus Christ loves his subjects with an everlasting and undenyng love. That which I am now to show you is this, that all Christs subjects love him, and what a kind of love it is.

The

The Saints love to Christ is vehement and strong : this will appear, if you consider to what the Scripture likens and compares the Saints love. Now it is compared to four things.

First, to sickness. 2. To death. 3. To the grave. 4. To fire.

To these things is a believers love compared in Scripture : I shal handle them in order.

First, *sickness*, this is the first comparison which doth set forth the strength of the belivers love : this is set down in two places of this Book of Canticles 2. 5. *Stay me with flaggons, and comfort me with apples; for I am sick of love*. And in chap. 3. 8. *Tell ye him whom my soul loveth, that I am sick of love*. She is overwhelmed, she is overcome, and even ravished with his love and beauty. Oh, I thirst, I faint, I pant, I long for him. Oh, Sirs, the Church is very sick and ready to swoon : never was *Ahab* so sick for a vineyard, never *Sisera* so desirous for milk, nor *Samson* for water, nor *Rachel* for a child nor *Amon* for his sister *Tamar*, as poor broken hearted sinners are for Christ : when Christ gets into the heart, he draws all the affections to him. I remember the speech of a gracious woman; *I have born, saith she, nine children, with as much pain as other women do, and yet I could with all my heart bear them over again, yea bear them, and bear them all the days of my life, so I might be sure of a part in Christ*. Oh, how infinitely do believers love Christ? *David* wonders at his own love, *Psal. 119. 97. O how I love thy Law!* He makes a wonder at it here, with what vehemency he loves Gods Word, *O how I love thy Law!* So the Spouse here, she doth not only love him, but she is *sick of love* ready to die for love. Oh, Sirs, here is a sickness, but not unto death, but unto life; it is a sickness that still bringeth blessedness and happiness with it; a sickness that shal be cured by him who is the great Physician of souls. This is the first, she compares her love to sickness.

Secondly, the next thing vwhereby she expresseth her strength of her love to Christ, it is by death : this you have in *Cant. 8. 6*. she there tells you, *Her love is as strong as death*. Beloved, you know death is strong; it is the King of terrors, and the terror of Kings : it subdues all sorts of people, high and low, rich, & poor old and young, good and bad; the greatest Monarchs, Kings and Emperors be thrown down by death; where did ever that man dwel that was too strong for death? If strength could have resisted.

reist it, then *Sampson* had mist it: could greatness have overlooked it, *Nebuchadnezzar* had escaped it: could beauty have outfaced it, then *Absalom* had never met it: could riches have bribed it, *Dives* had avoided it. But, alace! none of these Gallants were hard enough for death, it trod on the necks of them all: And therefore, Oh, look upon death all of you, as a thing you must meet with, and look upon your lives as as a thing you must part with. Now, by this may guess, what love is, it is strong as death; I, strong indeed; Oh, how strong is death; nay, a believers love to Christ is not only strong as death, but stronger then death, as some Scriptures make it appear. A believers love to Christ is stronger then death; I am perswaded saith *Paul*, *neither, life nor death, principalities, nor powers, things present, nor things to come: shall ever be able to separate us from the love of God in Christ Jesus our Lord, Rom. 8. two last verses.* Death, though it may kill us, it cannot hurt us: though death may send us to the bed of darkness, yet it cannot send us to the place of torments: though it may take away our lives, it cannot take away our loves: bloody Tyrants have taken away the Martyrs lives for Christ, but they could never destroy their love to Christ. One of the primitive Christians, when he came to suffer, Oh, said he, *I shall die for my Savior but once: O, I could die an hundred times for Christ.* Alace! he was grieved because he should suffer but once, and had no more lives to lay down: Oh, I could die an hundred times for him. Oh, Sirs, love is a thing that outlives all enemies, all persecutions, all dangers, nay death itself: in *Rev. 12. 11.* saith the Text, *They loved not their lives unto death.* And so saith *Job*, *Though thou kill me, yet will I trust in thee:* as if he had said, Oh, Lord, though thou take away my posterity, my greatness, my health, my goods, my children, yea my life itself, thou shalt never take away my love: *Though thou kill me, yet will I trust in thee, Job 13. 15.* So that love is not only strong as death, but stronger then death; for love is the conqueror at the last.

Thirdly, another thing whereby she expreth the strength of her love and strong affection to Christ, it is the grave: and this you have in *ch. 8. 6.* *Her love is cruel as the grave.* The grave is the bed of darkness, which is always craving and never satisfied, but devours all that comes. Christ tells us in *John 4. 14.* *He that drinketh of the water which I shall give him, shall thirst*

The King of Kings.

23

no more. What thirst no more? No, no more after the world, and worldly things, but more & more after Christ and heaven. He that drinks of the waters which I gave him, shall thirst no more: No more after these poor low things, but more and more after Christ.

No hungry man did ever with more appetite long for bread, nor a thirsty man long for water, nor a naked man for clothes, nor a covetous man for riches, nor a sick man for health, nor a condemned man for pardon, then souls truly gracious do for Christ Jesus. *My soul thirsteth for thee*, saith David in *Psal. 63. 1. My soul thirsteth for thee*. Why David, how doth your soul thirst for God? Why? he tells you in *Psal. 42. As the Hart panteth after the water brooks; so doth my soul after thee, O God*. Now mark, Sirs, the poor Hart which is hunted by dogs. his nature it is as it were all over on a flame, in a burning heat, and then it pants; and thirsts; and is ready to die for water: now saith David, *As the Hart panteth after the water brooks, so doth my soul after thee, O God*. Oh, the vehemency here of Davids thirst. And therefore he tells you elsewhere, *Whom have I loved in heaven but thee?* & there is none I desire on earth in comparison of thee, *Psal. 33*. Do you desire none besides God? Do you not desire your wives, your children, your crown, your Kingdom? Yes, these he desired in their places but these were nothing in comparison of God. I remember the sayings of a Martyr, to one that asked him, if he did not love his wife and children, when they wept by him? *Love them?* Yes, saith he, *If all the world were gold, and mine to dispose, of I would give it all to live with them, though it were in a prison, yet, saith he, in comparison of Christ, I love them not*. Oh, here was a spirit now.

Oh, Sirs, we must tread upon father, and run over mother to come to Christ. You know Peter to come to Christ, would go upon the bare water, rather then fail; he went upon the sea to Christ: truly it was a dangerous passage; but truly Peter bore up excellently well, while his faith bore up; but when his faith sank, then Peter began to sink too. The world is called a sea in Daniel and the Revelation, and we must go upon these waters to Christ. and be sure to keep up faith, and then you will hold out: but if faith fails, you will be sure to sink Oh, Sirs, the believers love is unsatisfied like the grave: none but Christ, none but Christ, said the Martyr, and as *Augustin* said, *Oh, none and none away all only give myself*.

Fourthly,

Fourthly, love is compared to fire, and it hath a most vehement flame, in *ch. 8. 9.* Now, beloved, the Saints love to Christ, it is not only compared to fire, for its warming and heating, but for its kindling, and increasing and burning and flaming: *Whilst I was musing,* saith David, *the fire burning,* *Psal. 39. 3.* What fire? Why the fire in his heart, not the fire on his hearth. And when the Apostles went to preach the Gospel, the fire sate upon their tongues, in *Acts 2. 3.*

Now, beloved, as the Saints love is compared to fire in the Scripture, so you shall find afflictions and persecutions, and persecutors, and dangers, and these cruel things that accompany the poor Saints in this world, are called waters and floods, in *Dan. 9.* and *Psal. 69.* and *Mat 7.* But two Scriptures there are more then ordinar, in *Rev. 17. 13.* There they be called waters: *The waters which thou sawest where the whore sate, they be people; and multitudes and Nations; and tongues:* the Spirit opens it to our hands: and you have another full Scripture in *Rev. 12. 13.* It is said there of the Dragon, *That he cast out much water like a flood after the woman.* Now what is this flood here? Why this flood? It is bloody persecutors, and devilish persecutions. Now, beloved, how long hath the Dragon been spewing out this water upon the Church, and wherefore is all this water thrown out? Why? It is to quench this fire that I speak of; but can they do it? Now: alace! they may spew till their eyes fly out of their head, and to no purpose. *Can. 8. 7.* *Many waters cannot quench love, neither can the floods drown it.* All the bloody persecutions and afflictions cannot quench love; and therefore let wicked men send forth as many floods as they will, it cannot drown the Saints love. All the water that Saul and his party threw after David, did not quench this. No; saith he, *Though I walk through the valley of the shadow of death yet will I fear no ill,* in *Psal. 23. 4.* David is not afraid to go by deaths door. And all the water that Herod and the Rulers threw after the Apostles, could never quench their love.

Now, beloved, you shall find after the Apostles were whipt soundly, they went away rejoicing, & rejoiced in this very thing: *That they were accounted worthy to suffer for Jesus Christ;* and *Act. 10.* *They took joyfully the spoiling of their goods;* and saith Paul in *Rom. 8. 25.* *Who shall separate us from the love of Christ; that tribulation, or distress, or persecution, or Famine; and the like.*

like. Believe it, Sirs; all these be trying things, and yet saith he. *Who shal separate us from the love of Christ?* No, no, they cannot do it, there is nothing shal ever be able to separate us from the love of Christ; so that the believers love is not made of such metral to be quenched by this flood: the Saints are all on fire for Christ. And so we find that great flood vvhich. *Nero* and *Julian* povvred out upon the primitive Christians. What? did it quench the fire? I remember one of them said (saith he) *Had I ten heads, they should all off for Christ.* And another (saith he) *If eVerie hair of my head werc a man, they should suffer for Christ.* Alace! the poor Christians caught their torments like so many crowns; and therefore the Scripture tells you, *That manie waters cannot quench love.*

Now, beloved, put these four things together, and it is very clear, that the Saints love to Christ is vehement and strong: they will hang for him, they will burn for him, do any thing for him, suffer the greatest torments, rather then he should lose the least dram of glory. But you will say, *Why do all Christs subjects love him with this love?*

The reasons are two. First, because he deserves it. Secondly, he commands it.

First, Christ deserves our love: Why do we love him? Why? he deserves it at our hands, were it ten thousand times more then it is. Beloved, it was he that created us, it is he that sanctified us, it is he that redeemed us, and loved us; it was he that changed our natures, and pardons our sins; it was he that made our peace, and pacified his Fathers wrath for us, and satisfied his Fathers justice for us, and wrought everlasting righteousness for us: it was he that bore our cross that we might wear his crown. He waded through a sea of sufferings, to bring pardon to our souls: and doth not this Christ deserve our love? Oh, infinitely. And truly, Sirs, the more Christ hath done and suffered for us, the dearer should he be unto us.

Secondly, as Christ deserves our love. so he commands it: Christ commands us to love him above life, above wife, above relations. Christ will have all, or none at all. Jesus Christ must weight heavier then all relations in the ballance of our affections: he commands us to love him, love all.

Application. I now proceed to the application of all to our selves, which is the third thing in order to be handled, and I

shal make three uses of it. First, for consolation. Secondly, examination. Thirdly, exhortation.

First of all, is it so that Christ loves us with an everlasting and never dying love? Why then here is comfort for you who are his people. I speak only now to such. *Comfort ye, Comfort ye, comfort ye my people,* saith God, *Isa. 41. 1.* And saith Christ *John 14. 1.* *Let not your hearts be troubled.* Christ would not have his poor Saints troubled: and saith the Apostle, *Rejoice evermore. 1 Thess. 5. 17.* Rejoice evermore! Alace! how can we rejoice when men vilifie us, when men reproach us, and abuse us, and persecute us, how can we rejoice? But do but hark what Christ saith, *Matth. 5. 11.* *Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you falslie for my Names sake* Mark, blessedness goeth in the first place, *Blessed are you when men shall revile you, and persecute you.*

Oh, Sirs, it is matter of blessedness, and therefore be not cast down. You know what was said of old, *In the world you shall have tribulation? but be of good chear I have overcome the world,* *John 16. last verse.* O poor soul! this is all the Hell that ever thou shalt have, therefore be of good chear; here thou hast thy bad things, thy good things are to come; here thou hast thy bitter things, but thy sweeter things are to come; here thou hast thy prison, but thy palace is to come; here thou hast thy cross, thy crown is to come: here thou hast thy rages thy robes, are to come; here thou hast thy sorrow, thy joy is to come; here thou hast thy Hell, thy Heaven is to come; after the cup of affliction, comes the cup of salvation: the severeness of the crown which shal be enjoyed will make a mends for the bitterness of the cross which was endured. One passing by a place where a cross lay on the ground, he caused it to be reared up, and found much riches, and treasures under it. O Sirs, under your great troubles by your greatest treasures, patience for sorrow: the seed of sorrow on earth, shal reap a golden crop of joy in heaven: they that sowe holiness in the seed-time of their lives, shal reap happiness in the harvest of eternity. Oh, Sirs, never think to have an end of your sorrow, till there be an end of your sin, The Apostle tells us, *Our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.* Alace! what is a dram of reproach to a weight of Glory? O what is a short moment of pain, to eternity of pleasures? And therefore, Saints, be

be of good cheer, here is comfort for you, your best days are to come: you are subjects vvhho are beloved entirely, cordially, infinitely, vvvith an undenyng love.

Use 2. For the use of examination, is it so that the Saints love to Christ is yehement and strong? Why then, I beseech you, examine, and try, and search your selves, how doth your pulses beat after Christ? O that you vvvould examine your selves, that you may know vvhoose you are vvwhile you live, and vvwhether you shal go vvhen you die, and what vvill become of you to eternity. O Sirs, are you sick of love? that vvvas the first. Do you love Christ? Are you sick of love to Christ? For the Lords sake, Sirs, examine and try, and see vvwhether you be sick of love to Christ: it is to be feared there is but fevv in the world sick of this disease. Many are sick, for honors, that are but rattlers to still mens ambitions: many are sick for gold and silver, vvwhich is but a little shining dirt: many men are sick for blood, vvwho eat up the Lords people like bread: God vvill lay on them the hand of yengeance, vvwho lay on his Saints the hand of violence: many are sick for superstition, and the human traditions of men, vvwhich in stead of bringing their souls to heaven, will beguile them of heaven: many are sick of their sufferings: Alace! vvwho needs fear the cross that is sure of the crown? But, O how fevv are there that are sick of love to Christ? How manie are there in this Congregation, that are sick of love to Christ? For the Lords sake: do not deceive your selves, you see the Spouse was readie to swoon, and faint, and die for Christ.

Secondlie, her love was as strong as death, nay stronger then death, is our love so? O soul! canst thou endure a prison for Christ, burning for Christ, hanging for Christ, forsaking all for Christ? wilt thou venture on the waves for Christ as Peter did? O Sirs, for the Lords sake, look to your selves, there are many profess love to Christ in words, but more that deny him in their works. God was never more in mens mouthes, and never less in mens lives. Beloved, is your love like the grave, never satisfied? Dost thou cry out more for Christ, Oh, give me Christ, and take the world vvwho will? Is this flame in your souls? For the Lords sake, try your selves, deal cordially vvwith your poore souls.

Now, beloved, I have given you a taste of true sincere love, and blessed are they vvwho cast their love into the sweet bosom of their Maker.

Use 3. I shal now close all with a word of exhortation. Well, Sirs, it I should preach here till to morrow morning, what can I say more to you to make you to love Christ? *He is most lovable, he is altogether lovely*: therefore love Christ, love Christ: all causes of love are in him: there may be particular causes of love in men and Angels: but I say, all causes of love are in Christ: Oh, Sirs, love Christ: for if you do not, there is a dreadful curse pronounced against you: There is no heaven: no happiness, no crown, without Christ: for in him doth all fulness dwell, and all the treasures of wisdom and knowledge are in Christ, and the Father gives forth all his loving kindness through Christ. Beloved, is it not better swimming in the water works of repentance, then burning in the fire-work of vengeance? One of them you must: there is no coming to the fair baven of glorie, without sailing through the narrow strait of repentance: and therefore say what you will, unless you believe in your Savior, your souls will be miserable for ever: and therefore consider of what I have said, and the Lord give you understanding in all things. Love Christ more then ever, more then all, and above all, and then you shal be happy for evermore.

CHRIST is a King, Priest and Prophet; a King for government and rule, a Priest for sacrifice and intercession, a Prophet for preaching and revealing the secrets of his Fathers bosom.

CANTICLES 5. 16.

Beloved, you know how far we proceeded the last Lords day, I finished the sixth particular: wherein Jesus Christ the King of Kings, doth surmount and excel all other Kings, and it was thus: Jesus Christ loves all his subjects, and all his subjects love him, And I shewed you the wonderful love of Christ to his subjects, and his subjects love to him, in many particulars. I now proceed to other particulars, wherein Christ excells the Kings of the earth.

Seventhly, Jesus Christ makes all his subjects, his subjects do not make him: *By him were all things created that are in heaven and that are in the earth, Col. 1. 16.* By him: By whom? By Jesus Christ, by Christ were all things created. *He was in the World, and the world was made by him, and the world*

knew him not. John 1. 10. So in the 3. verse, *All things were made by him, and without him was nothing made.* There was not any thing made without Christ, and all things were made by Christ. Now, Sirs, there is no King in the world, but first, either God from heaven did tell the people that he would have such a one to be King, or he was made by the people at first: pray mark, their office is indeed venerable: what is the flesh of one man more then anothers? And therefore Diogenes told Alexander the Great, *There was no difference in the grave, between the bones of his Father Philip, and the bones of the meanest ones:* so that the kingly power was by the people at first; that is, men agreed among themselves, that such an one should be King over them.

Beloved, if earthly Kings could give beings to their subjects, I confess, their right over them would be very much; but indeed their subjects, in a sense, do give being to them. The subjects are not made for the King, but the King for the subjects: a Kingdom is not made for the King, but the King for the Kingdom: but now Jesus Christ he creates his subjects, he makes his subjects, and gives being to his subjects: *In him we live, move, and have our being.* Act. 17. 28. Our King gives us our being: he gives us a threefold being: our first being in the state of nature, our second being in the state of grace, and our third being in the state of glory. This is the seventh thing wherein Jesus Christ excels all other Kings, he makes his subjects, which none else can do.

Eightly, Christ is the richest of all Kings: Oh, Sirs, he is rich in love, he is rich in knowledge, rich in goodness, rich in wisdom, rich in grace, rich in glory: he is as rich as the Father himself; the riches of the Deity are in him: *In him dwells the fulness of the God head bodily,* Col. 2. 9. Mark, Sirs, in him there dwells a fulness, of what? Why, of the God-head; and not only so, but *it dwells in him bodily.* Alace! Sirs, what are Princes single crowns, or the Popes triple crown to Christs many crowns. Christ hath not one, or two, or three crowns, but many crowns upon his head, Rev. 19. 12. *His eyes were as a flame of fire, and on his head were many crowns.* Christ is richer then any King, nay richer then all the Kings in the world, for he is Heir of all things, in Heb. 1. 2. He is the great heir of heaven and earth.

The *Spanish* Ambassador coming to see the treasury of *S. Mark* at *Venice*, which was so much cryed up through the world for a famous treasury, he fell a groping of it, to find whether it had any bottom; and being asked the reason of it, saith he, *My great Masters treasure differs from yours in this, his hath no bottom, as I find yours hath*, alluding to the mines of the *Indies*. But, alace! what is the proud *Spaniards* treasure to *Christ* treasures, and what are his mines to *Christ*s mines? What are all the jewels and diamonds, and crowns and scepters of all the Kings of the earth to *Christ*? The whole *Turkish* Empire, saith *Luther*, is but a crust that God throws to dogs, which is a great part of the world indeed, but it is no more then a bone, or a crust, which God throws to dogs. Oh, Sirs, *Christ*s riches are so many they cannot be numbered, they are so precious they cannot be valued, so great they cannot be measured. Oh, the infinit riches of our King: *Christ* is a mine of gold, in which we must dig till we find heaven.

Ninthly, *Christ* excells all other Kings in this too, he is a King whose power is absolute over all Nations and people, and kindreds, and tongues. Now, beloved, though earthly Kings have a great power, yet not an absolute power to do what they list. And certainly no subjects are bound so far to the humors of men, that they shal do what they list; there is no absolute power that one man hath over another. But now the power of *Christ* it is an absolute power, his will is a law: no mans will in the world is sufficient to be a law, but the will of our King is sufficient.

Tenthly, *Jesus Christ* is a King who rules over the souls and consciences of men, over the wills and hearts of men; other Kings may rule over the estates of men, over the bodies of men, but not over their consciences: Now this is *Christ*s glory which he will give to no other: *Christ* by his power is able to subdue the wills of men, and the hearts of men, though never so stubborn and stout before. All the power in the world cannot do this. If all the Kings and Princes and Emperors in the world were put together, they were not able to subdue the heart of one poor man: they may beat his body, afflict his body, torment his body; but as for his heart, I say, all the Kings and Potentats in the world, nay, all the Angels in heaven cannot subdue the heart of a poor sinner, and this is the glory of *Christ* that he can do this.

this. Heart work is Gods work. The great heart-maker must be the great heart-breaker. None can do it but he.

Eleventhly, Christ is a King that hath no need of any instruments; he makes use of them sometimes, but he needs not any. Alace! Sirs, what can the Kings of the earth do without instruments? How can they govern their Kingdoms without instruments? They must have this instrument here, and the other there, or else fare well Crown and Kingdom quickly. But Jesus Christ hath no need of any, he can do any thing by his own power. By himself he destroyed *Pharaoh* and his great host in the red sea, *Exod. 14*. By himself he overthrew *Jericho* that great city, *Josh 6*. By himself he smote that great armie of a thousand men, the greatest army that ever we read of, *Chron. 14*. By himself he overthrew *Ammon* and *Moab*, and mount *Sceir*, who warred against *Judah*. This now he did by himself.

Secondly, see what he hath done by weak means: by weak means he smote the Kings about *Sodom*, even by *Abraham*, and his poor family, *Gen. 14*. By weak means he overthrew that mighty army of the *Midianites* by *Gideon*s 300. *Jud 7*. By weak means he destroyed great *Goliath*, even by *David*; and great *Sisera* by a women. By weak means he destroyed a garrison of the *Philistines*, even by *Jonathan* and his armor-bearer, *1 Sam. 17. 14*. Now this he did by Weak means, and much more.

Now thirdly, see what he did contrary to means. Why, contrary to means he delivered the *three children* from burning, being in the fire, *Dan. 3*. Contrary to means he delivered *Jonas* from drowning in the sea. Contrary to means he preserved *Daniel* from devouring, being in a den of lions. Contrary to means he kept the *Israelites* from being drowned being in the sea: I say, this he did contrary to means. And I might show you what he hath done by contrary means, but I pass that, so that you see our King hath no need of instruments, and therein he wonderfully excells all others.

Twelfthly, Christ is a King who will overcome and subdue all our enemies, all our enemies within us, and all our enemies without us, our King will subdue them all.

Our enemies are verie many, and very mighty, high in power, and high in pride, and we verie weak: we may all speak in *David* words, in *1 Sam 3*. saith he, *I am this day weak; though anointed King*. How *David*, weak to day, and yet made a King

King to day? Yes, saith he, *the sons of Zerviah are too hard for me.* Why believers, you are all Kings in a spiritual sense, you are Kings elected, Kings in a disguise; but yet, poor hearts, you are weak, though you are kings elected: the sons of Zerviah are too hard for you.

Why, but Sirs, Jesus Christ is King of Kings, King above all Kings, and over all Kings, and he must reign till he hath put all his enemies under his feet, in *I Cor. 15. 25.* Mark, he must reign, he must of necessity, God hath spoken it, till he hath put all his enemies under his feet, not onlie some, but all.

Oh, this is good news to Saints, excellent news, what King can do thus but Christ? What King can put all his enemies under his feet? What earthly King can subdue all his enemies? Alace! they cannot subdue their own? for the most flourishing Kings that we read of, have fallen before their enemies for want of strength; *Richard the third* cryed out in his distress, *A Kingdom for a horse: A Kingdom for a horse;* & yet all this could not save his life.

Alace! alace! the most flourishing Kings have been so far from subduing their subjects enemies, that they cannot subdue their own; but Jesus Christ can subdue all his enemies: *He hath all power in heaven and earth given to him*, in *Mat. 28.* So that he speaks the words, all his enemies are overthrown, even in a moment.

In the 13. place, Christ surmounts all other Kings, in this, he is a King that gives his subjects the richest and best gifts of any other King whatsoever, in *John 10. 28.* *My sheep*, saith he, *hear my voice and they know me, and they follow me, and I give to them eternal life.* The wise God, that he may invite and encourage poor souls to holiness of life, sets before their eyes the recompence of reward: that if the equity of his precepts will not prevail, the excellency of his promises may: he would fain catch men with golden bait.

Abrahams servant gave jewels of silver, and jewels of gold to *Rebecca*, that he might win her heart over to *Isaac*, in *Gen. 24.* Oh, the jewels, the excellent jewels that Christ gives to poor souls to win their hearts unto him: *Christ gives us riches all things to enjoy*: what can we desire more? *I Tim. 6. 17.*

Alace! the men of the earth give but poor and penuriously, but Christ gives richly. Christ gives freely, no man in the world gives

gives so freely as Christ, Christ gives frequently, every day, every hour, he scatters jewels to poor souls. The great King of *Persia* gave two of his Courtiers, to the one a golden cup, to the other a kiss, and he that had the cup complained to the King, that his fellows kiss was better then his golden cup. Oh, Sirs, Christ doth not put us off with a cup of gold; but gives us the kiss: he gives the best gifts to his best beloved ones, he gives his best love, his best joy, his best peace, his best mercies. Oh, where is there a King like this King? Alace! earthly Kings may give great titles, or a place in the Court, and the like: they may give a title to day, and a balter to morrow, as in the case of *Haman*, he may smile to day, and frown to morrow, kiss to day, and kill to morrow: but Christ doth not so, he gives the best of every thing, the best of his love, his best blood; not the blood of his finger: but the blood of his heart. Oh, Sirs, how far doth Christ excel all others in giving to his subjects the best gifts. Oh, Sirs, what a gift is heaven! what a gift is pardon of sin! I wonder what King can give his people such gifts, and herein the Lord Jesus infinitely excels all others.

In the last place, Christ makes all his subjects free, there is not one subject that he hath, but is a free man and woman. There are some things that Christ frees us from, and some things that he makes us free of; some things he frees us from and what is that? Why that which if we were not freed from, would undo us to all eternity.

First, he frees us from the curse, the cursed curse: if Christ had not freed us from the curse, we had lived cursedly, and died most cursed, and been damned forever; but Jesus Christ hath freed us, in *Gal. 3*. Stand fast, saith Paul, in the libertie wherewith Christ hath made you free. And in *John 8*. If the Son make you free, then you are free indeed. Again, he frees us from the guilt of sin; our pride would damn us, our covetousness would damn us, our unbelief would damn us, had he not freed us from the guilt of sin; but Christ frees his people from this. Again, he hath freed us from the power of the Devil; in so much that the Devil hath nothing to do with us, in *Acts 26*. And he frees us from the flames of hell, the torments of hell, from the pit of hell: Christ hath cut off the intail of hell and damnation. *1 Thess. 1*. He hath freed us from the wrath to come: that is, Christ he hath freed us from the flames of hell.

Again,

Again, Christ hath freed us from the slavery, from bondage, from the yoke, in *Col 3. 1* *Stand fast in the liberty wherewith Christ hath made you free; and be not again intangled in the yoke of bondage.* We are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, in *Ephes. 2. 9.* And Christ tells us himself in *Mat. 11.* last verse, *My yoke is easie and my burden is light;* here we have burden upon burden, yoke upon yoke; but saith Christ, *My yoke is easie, and my burden is light.* Christ hath delivered us from slavery, we are not under the law, but under grace; these things we are freed from. And there are other things we are made free of, and that in heaven; we are all made free men and women of the new *Jerusalem*, and we may trade there, and have as good right there as any other Saints; we are fellow-citizens with the Saints, free men of heaven; not only of heaven, but of all the promises, and all the priviledges that the Saints enjoy.

Now is not this a wonderful mercy that our King hath done for us, he hath freed us from all those miseries which would ruine us for ever, and made us free of all the excellent priviledges whatsoever, which poor souls can enjoy? Now, Oh, how far doth Christ excel all other Kings? The Rulers of the earth they may perhaps lay heavie burdens upon the consciences of men, and, bodies of men, and the estates of men; but Christ lays no such burdens upon us: no, Christ hath made us free, and no people so free, because Christ hath freed us upon the cross Christ bought it dear enough, it cost him his best blood, his noble blood. I might name more particulars wherein Christ excels all other Kings; but I think these are very sufficient to demonstrate it.

Use. 1. I shal close up this head with a word of application, and so shal finish this second title, *King of Kings.*

First, is it so that Christ is a threefold King, as I have shewed you, and he is a King that doth so far sumount all the Kings of the earth? Oh, then, how ever the world goes, here is comfort for Saints, that they have such a King. Oh, what a mercy is this? what a comfort is this to the Lords people, that Christ is a King above all Kings, and over all Kings, and must reign *still* he hath put all his enemies under his feet; all his enemies must be brought down and made his footstool. Now this should comfort the people of God; and teach them to wait Christs leasure, and

and let him alone : some earthly Kings would do great matters, but they want power, but Christ wants no power; for all power is given him in heaven and earth. Now, Sirs, did you really believe this that all power is given to Christ; certainly it would be a cordial to revive you in the worst times, and saddest of tryals. He who is our Savior, he who is our head, our brother, our friend, is King of Kings. Oh, Sirs, this doctrine of Christs kingly power, it is a very sweet doctrine to the members of Christ: and I beseech you, let these considerations which I have laid before you, bear up your Spirits.

I have shewed you with what an entire love Christ loves his subjects, he is King of Kings, and can do any thing without instrument: he needs none to help him to do his work: he can, if he please, inable the most dispicable creature, as flies and frogs, and caterpillars, and grass-hoppers to do his work: therefore let these considerations take the impression upon your souls. If a man should tell you, your brother or sister beyond the seas were advanced to great honor, as *Joseph*, when he heard his father was alive, Go saith he, and tell my father of all my glorie and greatness in Egypt, he will rejoyce at it.

Now I have told you a relation of the excellencie of Christs kingly power, and therefore let this quiet your spirit. *Be still saith the Lord, and know that I am God*, in *Psal. 46*. It is enough for you to know that I am God; therefore be still, consider what I am.

2. Use. Secondly, by way of exhortation, I have one word to say to the Saints, and another to sinners.

First, to Saints; if it be so that Christ is King of Kings, King above all Kings, and over all Kings. Oh, then, you who are the people of God, you who are near and dear to him, upon whom, and in whom Christ is formed and stampd; Oh, that you would give all the glorie, and praise, and honor to Christ, studie to advance his fame: *He hath called us out of darkness into his marvelous light*, saith the Apostle, to show forth his praise. Or, Sirs, this should be our great endeavor! Oh, that you who pretend friendship and love to Christ, would endeavor in your place to advance Christ.

Secondlie, a word or two to such as are none of the subjects of Christ: Let me exhort you to believe in Christ, embrace him, receive him, to lay hold upon him, to be one with him, or else thou

thou wilt one day cry out, as that King did in distress, *Oh, a Kingdom for a horse; a Kingdom for a Christ.* Oh, thou wouldst give ten thousand worlds, if thou hadst them to give, for a part in Christ. Alace, sinner! what is the reason that Christ is no more in thy esteem? Thou wilt part with Christ rather than part with thy *swearing and drunkenness, and filthiness.* O this is sad, *There is no other Name under heaven whereby we can be saved.* He is the desire of all Nations, and we can never be happy without him: and therefore for the Lords sake, Sirs, as you love your souls, lay hold upon him, that he may be the Savior of your souls, the joy of your hearts, and your all in all. For the Lords sake, Sirs, consider of it, you that do yet stand out against Christ: Oh, that I could but tempt you into Christ. Oh, that I could prevail with you to love Christ, and to have strong desires after him.

Alace, Sirs, if you do not believe and part with all your iniquities, you must part with Christ at last: and what a sad parting will that be to part with God, and Christ, and heaven, when thou shalt come to know what thou hast lost, by hugging thy darling corruptions? Oh, what a sad condition will it be! and therefore, I beseech you, think of it in time, and believe in your Saviour, that your souls may be saved in the day of CHRIST.

MIGHTY GOD.

CANTICLES 5. 16. *He is altogether lovely.*

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

I Finished the second title which is given to Christ in Scripture, *King of Kings.* I now proceed to a third, and that is, *Mighty God:* one of Christ titles, is *The mighty God.* You have it in *Isa. 9. 6.* He is there called, *The mighty God.*

Beloved, I have shewed you from the second title, that Christ is a King, a King above all Kings, a King over all Kings, and the King of Kings; and that his laws are most equal, his subjects most happy, having no other tax laid upon them, than love and fear. But now this title holdeth him forth, not only as a great King, but as a great God, before whom all Kings and Kingdoms are but as a little drop, or as small dust, *Isa. 40.* From this

this title, *The mighty God*; I shal lay down this proposition, *That Jesus Christ is true and perfect God*. That Jesus Christ is true and perfect God, that is the point I shal insist upon.

There are two sorts of people in the world that denyes my doctrine, who deny the Deitie of Jesus Christ, who say the second person of the Trinitie is not God.

First, the unbelieving *Jews*. If Christ had come as the *Jews* dreamed, as a great Monarch, treading upon nothing but Crowns and Scepters, and the necks of Kings, and had, had all the Potentates of the earth to attend his train: I say, had Christ come in this wordly glory, and pomp, and power, then it may be the *Jews* would have believed on him; may be then he should have been their God. But now, beloved, because Christ came poorly, and meanly, and made himself of no reputation, and took upon him the form of a servant, as the Scripture saith; *Phil. 2. 7.* He took none of this gallantrie, none of this braverie upon him, but made himself of no reputation: and therefore the *Jews* slighted him, and disowned him. The *Turks* mock us at this day with our crucified God. Oh, say they, you worship a crucified God and some of the Heathens said, *They would not believe in a hanged God* Oh, blessed Jesus, thus art thou reproached and despised by the unbelieving world, because thou earnest poorly; and died'st shamefully for our sins. They who despise the death of the Lamb, shal surely feel the wrath of the Lamb. They who turn away their ears from hearing Christs voice now, Christ will turn away his ears from bearing their cryes then.

Secondly, there be others that deny the Deitie of Christ, and they are some seditious ones in this Nation, who say, that Christ is but meer man, and that every Saint is as much God as Christ: And further, they say, that to equal Christ with God, is high blasphemie. They that will not own Christ at his first coming, Christ will not own them at his second coming: They that will not obey the truth of God revealed from heaven unto them, shal suffer the wrath of God revealed from heaven against them.

Oh, ye blasphemers, ye say, the Son is not God; the Father saith, *he is God*; now who speaks true, God or you? *Let God be true and everie man a liar*. That it is so, I shal give you most clear proof, expresse Scriptures speak it forth, that Jesus Christ is true and perfect God, *Titus. 2. 13.* saith the Apostle there, *Looking for the blessed hope, and glorious appearance of the great God.*

Mark,

Mark, Christ is here not only called God; but great God. Oh, Saints, he that came from heaven to make us righteous, will also come from heaven to make us glorious, looking for the blessed hope, and glorious appearing of Jesus Christ; Not only so, but Christ is also called, *Mightie God*, Isa. 6. 9. *Wonderful counsellor, the Mightie God*. Nay, not only *Mightie God*, but again, *God blessed for ever*: Christ is God blessed for ever, Rom 9. 5. Not only God blessed for ever, but *the true God* Joh. 3. 20. Jesus Christ is there called *The true God*. Not only the true God, but a God for ever and ever, Heb. 1. 8. Mark there, unto the Son he said, *Thy throne is for ever and ever*. The Father, he calls the Son God himself, and therefore well may we. Unto the Son he said, *Thy is one, O God, is for ever and ever*. Thus you see the doctrine fully proved, that Jesus Christ is the true and perfect God. But, beloved, because the Deity of Christ is so much questioned at this day, and this being one of the serious and chiefest points in Divinity, therefore I shal give you some *considerations, or demonstrations, or arguments*, to fortifie you against this great error before named. First, that Jesus Christ is true and perfect God, he is for time co-eternal, for nature co-essential, for dignitie co-equal with his Father.

First, for time co-eternal, Joh. 17. 5. *O Father, glorifie thou me with thy self, with that glorie which I had with thee before the world was*. You see here, Sirs, Christ was before the world was, Christ was from everlasting, from the beginning. Prov. 8. 23. Speaking concerning Christ, *I was set from everlasting, from the beginning, before ever the earth was* And therefore Christ is called, *the everlasting Father*. Isa. 6. 9. So in Rev. 1. 8. Christ thus speaking of himself saith he, *I am Alpha and Omega, the beginning and the ending, which was, and is, and is to come, the Almighty*. Mark, Sirs, Christ is the same before time, in time, and after time; *which was, and is to come*. Now, beloved, none can be eternal but God, but Christ is eternal, and therefore he is God, and co-eternal with his Father.

Secondly, he is for nature co-essential; *I and my Father are one* saith Christ, Joh. 10. 30. So again, Joh. 1. 3. 7. *There are three that bear record in heaven, the Father the Word, and the Spirit, and these three are one*. Mark here, they are one. Joh. 14. 8. When Philip desires to see the Father, *Show us the Father, and it is enough*: saith Christ in the 9. and 10. verses, *He that hath seen me,*

me, hath seen the Father. How so? For I am in the Father, and the Father is in me. So that you see Christ is more then meer man, he is one with the Father. Oh, Sirs, he is the Θεαυθρωπος: the God-man: if you make the Son meer man, you must make the Father so too.

Thirdly; he is for dignity co-equal with the Father, *Phil. 2. 6.* *Who being in the form of God thought it no robbery to be equal with his Father.* Christ thought it no diminution of his Fathers glorie, to be equal with his Father in glorie. And you shal further find, that all the honor which belongs to God the Father, the Father hath commanded us to give it to the Son. You have a full text, *John 5. 23.* *That all men should honor the Son, even as they honor the Father: for he that honoreth not the Son, honoreth not the Father.* Therefore it is clear to everie eye, that Christ is for dignity co-equal with the Father for the Father hath commanded us give the same honor to Christ which is due to him; so that it is no blasphemie at all, certainly, to equal Christ with God, for in him are the riches of the Deitie, and the fulness of the Godhead dwells bodily in him, as you may see, *Col. 2. 9.* This is the first argument, he is for time co-eternal, for nature co-essential, for dignity co-equal with the Father.

Secondlic, I shal lay down this argument to prove the Deitie of Jesus Christ; consider the work of creation, surely he that made heaven and earth must needs be a God, you will yield to this, for saith the Lord himself, *All the Gods that have not made heaven and earth, shal perish from the earth and from under the heaven, Jer. 10. 11.* But now, beloved, Jesus Christ made the heavens and the earth, and all things therein, and therefore he is God: see a few Scriptures for this, *John 1. 3.* *All things were made by him.* Mark, this is by Christ, all things were made by him; and without him was nothing made that was made. *Col. 1. 16.* *By him were all things created in heaven and earth, visible and invisible: all things were made by him, and for him.* So again, *John 1. 10.* *He was in the world, and the world was made by him, and the world knew him not.* Now, beloved, had Christ been less then God, he could not have made heaven and earth, and therefore he is God of glorie, the great God that now sits upon the Throne; for he created the heavens and the earth, and all things therein.

Thirdly, Christ is the true and perfect God, appears, if you consider

consider the works and miracles which he did in the days of his flesh: there is another unanswerable argument to prove the Godhead of Jesus Christ. *The winds and the seas obey him, the devils came out of the possessed, the blind received their sight, the lame walked, the deaf heard, the dumb spoke; lepers were cleansed, the dead were raised, the sick were healed.* Oh, who could do this but a God, as you may see *Mat. 11. 5.* But you may say, the Apostles did great miracles, and yet were no Gods. Why, it is true; they did great miracles, but in whose Name did they do it? And by whose power and strength did they do it? Was it in their own names, and by their own power? No, beloved, they themselves confess the contrarie. *Acts 12. 13.* They tell you, *It is not by their own power, but in the Name and power of Jesus Christ: so in Acts 4. 10. We do in the Name of Christ.* So that, beloved, this is a strong argument to prove the Deitie of Christ; they did great miracles in his Name, and by his power his Disciples did great miracles. And with this, Christ satisfied the Disciples of John: *Go and tell what things you hear and see, how the lame walk, and the blind receive their sight: go and tell John.* Now I say, these great things could be done by none but a great God: and therefore Jesus Christ is not only the Son of man: but the Son of God, even God blessed for ever.

But fourthly, consider, devine worship is due unto Christ; now you know worship is proper only to God. *Worship him that made heaven and earth, and the sea,* said the Angel, *Rev. 14. 7.* Worship only is proper to God alone. Now, beloved, all the acts of worship that belong to God the Father, are given to the Son Jesus Christ; both Angels and men are commanded to worship him, as well as we, *Heb. 1. 6. Let the Angels of God worship him:* And in *Phil. 2. 10. That at the Name of Jesus every knee should bow, of things in heaven, and things on earth.* Mark, Sirs, things in heaven, as well as things on earth, must worship Christ; and Christ himself saith, *John 14. 1 Ye believe in God, believe also in me.* Mark, Sirs, speaking to those that believed in God, saith he, *Ye believe in God, believe also in me.* Now, beloved we are commanded to pray to Christ, to glorify Christ, to believe in Christ, to honor Christ, and worship Christ, and therefore the Saints have prayed, *Lord Jesus, receive my spirit,* as Stephen did: so that you see worship is due to Christ, both from Angels and men, and therefore he must needs be God.

Fifthly.

Fifthly, there were clear predictions of the coming of Christ under the Old Testament. No sooner was man fallen, but Christ was promised : *The seed of the woman shall break the serpents head.* All the Prophets fore-told of the *Messias*, *Isaiah*, *Jeremiah*, *Hosea*, *Daniel*, *Malachy*, and the rest of them, how falsely he should be accused, and how basely he should be used ; and this will be enough to condemn the unbelieving *Jews*, and make them speechless in the great day of account. I might give you the saying of the same Prophets, but you may find them your selves, search the Old Testament, and you will find them all speak more or less of Jesus Christ. Thus have I clearly proved by express Scripture, and undeniable arguments, that Jesus Christ is a true and perfect God.

I proceed to the use and application of it to our selves.

Use. The first use shall be for information : if it be so that Jesus is true and perfect God, then, though this be a strange truth to some, yet it is a sound truth ; though the mystere be deep, yet the Divinitie is true : that he who made man became man, suffered by man, and for man *Without controversie*, saith the Apostle, *great is the mystere of godlinesse.* What is the matter ? *God manifested in the flesh*, *1 Tim.* 3. 16. *Without controversie*, without all doubt, a great mystere, saith the Apostle, *God manifested in the flesh.*

The *School-men* compare the Incarnation of Jesus Christ to a garment made by *three sisters* and one of them wears it. So all the three persons in the Trinity had a hand in the garment of Christs flesh, but the second person he wore it, he was God manifested in the flesh ; and this is a great mystere. And truly, Sirs, it is a great mystere for happiness to become a curse, *Gal.* 3. for him that made the Angels, to become *lower then the Angels*, *Heb.* 2. for the Creator to become a creature : for him that had the riches of all in him, to become poor : Oh, this is a great mystere, that he whom the heaven of heavens cannot contain his glory, should be wrapt in the rags of flesh, that the great God should take upon him a piece of earth : that he who hangs the earth upon nothing, should hang upon a cross between two thieves, truly a great mystere ! That he who rules the stars, should suck the breast ; that he who thunders in the clouds, should be cradled in a manger : Oh, a great mystere ! That *Abraham* Lord, should become *Abrahams* son ; that the *God of Abraham*,

should take upon him *Abrahams seed*, what a mystery is this! He was conceived in the bowels of his mother, that he might be received into the bosom of his Father. Therefore saith the Apostle, *without controversie, great is the mystery of godliness, God manifest in the flesh.* Gods Son became mans son, that we poor mens sons might become Gods sons.

But secondly, is Jesus Christ true and perfect God, my second inference is this, that Jesus is a precious Christ: he is honey in the mouth, beauty in the eye, joy in the heart, and musick in the ear. *Let all their money perish with them, who esteem all the gold in the world worth one dayes societie with Jesus Christ*, said that great Marquess, when he was tempted with money.

Oh, Sirs, Christs members are the happiest, Christs comforts are the sweetest, Christs reward is the highest, Christs precepts are the purest, Christs glory is the greatest, Christs love is the truest, Christs riches are the most precious. He is the glory of God, the Paradise of Angels, the beauty of heaven, the Redeemer of men. In *Heb. 1.* he is here called, *The brightness of his fathers glory.* He is the rich jewel in the cabinet of glory; he is that sparkling pea 1. whosoever hath him cannot be poor, and whosoever wants him cannot be rich.

Thirdly, if Christ be true and perfect God, then Christs members are the greatest and happiest. Christ is God Almightyes only Son: believers are God Almightyes only daughters. You read of Gods daughter, in *Psal. 45.* *Christ is the Kings*, believers are the Queen: *Christ is the bridegroom*, believers are his bride: *Christ is the Lamb*, believers are his wife, *Rev. 21. 9.* What shal I say? The Angels in glory are in a very glorious state, and yet let me tell you, believers in Christ be higher then Angels: they are servants, we are members, they be the friends of the bridegroom, we are the bride: they have their personal glory, we have the same glory for substance with Jesus Christ, *Joh. 17.* *The glory which thou hast given me* (saith Christ) *I have given them.* Believers be nearer the throne then Angels and this do wonderfully speak out, that we are *higher then the Angels*, *Rev. 5.* *The four beasts are nearer the throne then the Angels.*

Oh, beloved, how are believers advanced? How high are we become, poor dust and ashes, to be above Angels? And this the greatest happiness which we get by Christs assuming our nature for the salvation of our souls.

Again, Christ members be not only the greatest but the happiest; our renewed condition is as good in Christ, as it was bad in Adam. Oh, Sirs, we were not more cursed out of Christ then we are blessed in Christ: Christ is as full of life, as Adam was full of death: Christ is as full of sweetness to us, as Adam was of bitterness to us. Truly, soul if thou canst say, *Christ is thine*; I will speak next, and say, Soul, thou hast that which is more worth then a Kings ransom; that which is more worth then all that which the Devil promised Christ, when he shewed him all the Kingdoms of the world. Oh, the happiness of poor believers! *There is no condemnation to them who belong to Christ Jesus, saith Paul. Rom. 8. 1.* Therefore they are happy.

But fourthly, is Christ Jesus true and perfect God, then we infer from hence, that Gods love and good will to mankind was very great. That Jesus Christ should come from heaven to take our nature, that we might be partakers of the divine nature, Christ took upon him our shame, that we might be partakers of his glory. One drop of his blood is more worth then a sea of ours, and yet he died our death, that we might live his life: he suffered our hell, that we might enjoy his heaven. Oh, how infinitely did he love us? He endured the sorest pains, that we might enjoy the sweetest pleasures. The Scripture tells us, that he *came leaping*; he came with such a good will, *he came leaping*. As you know when a man goes leaping, you may know that it is with a good will: he came leaping and skipping. *Canst. He came leaping upon the mountains, and skipping on the hills.* Leaping, saith Gregory, how so? Why saith he, from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again; this was his leap. Oh, Sirs, Oh, Sirs, how much did this Jesus suffer for poor believers? He was hanged upon the cross in Mount Calvary, that we might sit upon the throne in Mount Zion.

2. Use. Secondly, by way of exhortation. First, to sinners, to unbelievers, to graceless persons; I have a few words to say. Oh, Sirs, Oh, Sirs, me thinks I cannot but do towards you, as Christ once did towards Jerusalem, when he came nigh the city, he wept over it. Truly, sinners, your state is a weeping state, your state is a miserable state, you ly open to all the wrath, all the vengeance, all the curses under heaven, O poor miserable sinners! cannot you pity your selves? The Lord of heaven pities you.

you. Did Jesus Christ come from heaven to you, sinners; and will not you come out of your sins to come to Christ? Did Christ come from his Fathers bosom, and left his throne and crown, and all his glory, to come to the poor lost world, and to die and suffer here for poor lost sinners: and what (sinners) will this make no impression upon you? Let me tell you, Sirs, Christ came into the world for no other end and reason, but only to die for poor sinners. It was the great design of Christ to save poor sinners. Sirs, if you will not credit me, look into the Scripture; and then surely you will believe it, *1 Tim. 5. 15. This is a faithful saying, saith the Apostle, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* Mark, Sirs, he came into the world to save sinners. Christ hanged upon the cross, and wept upon the cross, and died upon the cross to save sinners. It was for poor sinners all the hardship, all the wants, all the trials and buffetings which he met with: it was for the sakes of poor sinners, Christ hath suffered all his woe and misery for thee, and wilt not thou leave thy swearing, and thy drunkenness, and wickedness for Christ. Oh, the sad day that is coming upon thee! Now canst thou answer this before God Almighty, that Jesus Christ, *the King of Kings*, should come into the world, and abase himself so much as to be in a mean state, and yet that this should nothing affect you? Oh, who will pity you when you are damned, when you are howling and roaring in hell, that would not pity your selves? Oh, for the Lords sake, consider, that God should come and take our nature, that he should take our rags, that we might wear his robes: And what, will you rather remain in your sins and die, then come to Christ for life. Oh, sinners, for the Lords sake, put off your beggars rags, that you may put on his lovely robes.

I have read of *Alexander the great*, that when he came against a city, he used to set up a candle, and if they yielded before the candle was out, they should have quarter; but if they stood out, then they must expect nothing but hanging, drawing and quartering. O, Sirs, Christ sets up a candle to thee, and if thou wilt come in to day, thou shalt have mercy, or else there will be none. If all the Angels and Saints in Heaven should fall upon their knees, and say, Oh, Lord, spare this poor creature, one dram of mercy for him, it would not be regarded; the Lord would not hear them: and therefore for the Lords sake, consider, a penitent

sentenced

sentenced, not only for their sinfulness, but for their sloathfulness: men may perish for being servants that are unprofitable, as well as for sinners that are abominable: me thinks you should take as much delight in those precepts that enjoy holiness, as in those promises that assure happiness: if the day of mercy leave you graceless, the day of judgement will find you speechless: though you may resist the judgement that he lays before you, yet you can never resist the judgement that he lays upon you: there is no standing before Christ, but by standing in Christ: ungodly men fear no wrath, because they feel no wrath; because they sin unpunished, they think there is no punishment for their sins; because he goeth on to spare them, they go on to provoke him: as he adds to their lives, they add to their lusts: because he is very merciful, they will be very sinful: because he is very good, they will be very bad: because justice winks, men think he is blind: because he doth not reprove them for their sins, therefore they think he doth approve them in their sins. But enraged justice will avenge the quarrel of abused mercy: the longer God forbears, not finding amendment, the sorer he strikes when he comes to judgement.

Oh, sinners, though the patience of God be lasting, it is not everlasting, if by the warning piece of God you shall be consumed: the longer God is fetching about his hand, the heavier will be the blow when it comes. *I gave her space to repent of her fornication, but she repented not. What follows? Behold, I will cast her into a bed, and they that commit adulterie with her, Rev. 2. 21. 22.* The day that begins in mercy, may end in judgement: God is silent so long as our sins will let him be quiet. But know that God hath vials of wrath filled with indignation, for vessels of wrath fitted for destruction: if Gods mercy do not draw you to repentance, Gods judgements will drive you to destruction; the sea of damnation shall not be sweetened with a drop of compassion.

Oh, sinners, either seek out a Savior to deliver you from the wrath of God, or else find out a shoulder to bear you up under the wrath of God. Oh, that you would but consider your ways; hath not God said, *That no swearer, nor drunkard, nor whoremongers, nor adulterers, shall enter into the Kingdom of heaven?* And such are some of you, God knows it, and your conscience knows it, and yet you flatter yourselves, and speak peace to

your selves, when God speaks not a word of peace to you. Oh, sinners, think of this before the bottomless pit hath shut her mouth upon you. Oh, do no longer neglect God and your own salvation; *Heb. 2. 3. How shall we escape, if we neglect so great salvation?* If you neglect the great salvation, you cannot escape the great damnation.

Secondly, believers, let me beseech you to stand fast, and to hold fast that which you have already, *Rev. 2. 25. Be thou faithful unto death and I will give thee a crown of life, v. 20.* He hath a crown for runners, but a curse for run aways. As you look for happiness, as long as God hath a being in heaven, so God looketh for holiness, as long as you have a being on earth. *As many as walk according to this rule, peace be upon them, Gal. 6. 16.* To tread in any other path on earth, is but to mistake your way to heaven; whilst you are on this side eternity, you must hold the scepter of grace in your hands till God set the crown of glory upon your heads: this is the sparkling Diamond that is set in the Apostles crown. *2 Tim. 3. 7. I have fought a good fight, I have finished my course, I have kept the faith.* O believers, it will be your happiness, your glory, your honor another day, if in this day you be found faithful. Oh, do not turn your backs upon the truths of God, as too many in our days have done; they have gone from one Religion unto all, till at last they have come from all Religions unto none: That mans beginning was in hypocrisie, whose ending is in apostasie. Indifferency in Religion, is the next step to apostasie from Religion.

Oh, do not make him a stone of stumbling, that God hath made to be a stone for building: if the golden chain of duty will not hold you, the iron chain of darkness shall bind you; if you abuse your liberty in one world, you will lose your liberty in another. If you had made as much conscience in your liberty, as you have had liberty for your conscience, it had been well. That soul was never related to Christ, that was never devoted to Christ. There is no obtaining the prize of happiness, without running the race of happiness.

Oh, for the Lords sake, do not you begin in the Spirit, and end in the flesh. Oh, do not you put your hand to the plow, and look backward; be not true to the father of lies and false to the God of truth: keep close to the Son of God, to the Word of God, to the ordinances of God, to the day of God, to the Ministers

Ministers of God, to the people of God, and thou wilt be safe, Gal 6. 9. *Be not weary in well doing, for in due season you shall reap if you faint not.* I shall wind up all with that saying of Ignatius. *They who adhere to them who adhere not to truth, shall never inherit the Kingdom of God.*

THE EVERLASTING FATHER

CANTICLES. 5 16. *He is altogether lovely.*

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

MAN is the excellency of the creature, the Saints is the excellency of the man, grace is the excellency of the Saint, glory is the excellency of grace.

I now proceed to a fourth title, and that is; *The everlasting Father.* For this see Isa. 9. 6.

Beloved, we have shewed you from the third title, *Mightie God.* that Jesus Christ is true and perfect God, a mighty God mighty with God, mighty as God, the great and mighty God's; but now this fourth title boldeth him forth to be a Father, not only a Father, but an everlasting Father: *The everlasting Father.*

The proposition which I shall lay down from this title, is this. *That God in Christ is a believers everlasting Father.* That I may clear up this point, I shall lay down these truths.

First, that God in Christ the everlasting Father, hath begot himself in us, and us in himself: *He is both the Author and finisher of all our faith, Heb. 12. 2.* Of all our joy, of all our peace, of all our life, of all our salvation: he is a Father ever begetting and bringing forth himself in us: his light is in us, his love is in us, his nature is in us, his wisdom is in us, his power and strength is in us; *of his fulness we have all received grace for grace John. 1. 16.* We believers, we in time past, we in time present, we in time to come, we that were, we that are, we that shall be hereafter, shall receive of his fulness; and therefore he is called, *The everlasting Father.*

He is the Sun, we are the beams; he is the fountain, we are the streams; he is the root, we are the branches; he is the head, we are the members; he is the Father, we are the children; and hence it is, that believers are called his off-spring: *We are the off-spring of God, saith the Apostle.*

In creation God hath given us to our selves; but in redemption, he hath given himself to us: it is a greater favor to be converted then to be created: yea far better to have no being then not to have a new being. It is only the new creatures that are heirs of the new *jerusalem*.

Secondly, God in Christ calleth all Children by his Name, he putteth his Name upon them.

Do you mark, Sirs, *I will write upon them the Name of my God*, in Rev. 3. 12. The Saints are called godly, from God: Christians, from Christ: spiritual, from the Spirit: and heavenly, from heaven, because their conversation is there, because their head is there and they be heirs of heaven. So the wicked be called devilish from the devil, and the cursed from the curse, and worldlings from the world and sinners from sin. Oh, the difference, the great difference that there is between the names of Saints, and the names of the wicked. The ungodly be called dogs, vipers, swine, thorns, and ravening wolves, who lick up, and suck the blood of the innocent; but the Saints they are called Jewels, treasures, Kings, doves, lillies, and heirs of glory. And hence it is that some good men have gloried more in their name Christian, then in their name Emperor, and have thought it a greater honor to be a member of Christ, then to be a King upon a throne; a greater honor to be one of Christs little ones, then one of the world's great ones. Indeed, Sirs, a good heart is better then a great estate; inward holiness is better then outward happiness. A Christ without honors, is better then honor without a Christ: piety without prosperity, is better then prosperity without piety. Goodness without greatness is better then greatness without goodness. That is the Second.

Thirdly, God in Christ is a Father, who is tender and full of bowels toward his poor children; when we were full of blood, then he was full of bowels. Christ is more tender of his body mystical, then he was of his body natural, he suffered his body natural to be hungry, to be thirsty, to be weary, to hang upon the cross, to bleed upon the cross, to suffer upon the cross, to be pierced and bored with nails upon the cross. Oh, he went into the furnace to keep us out of the flames.

But now mark Sirs, for his body mystical. Oh, how tender is he, he loves them, he pities them, he smiles upon them, he carries them in his bosom, and dandles them on his knees, Oh

they are the beauty of his eye, the joy of his heart: he cannot endure to see them wronged, see them injured or abused: every blow they have goes to his very heart, *Saul, Saul, why persecutest thou me?* You see how tender Christ is of his body mystical. This is our *Jonas*, who threw himself into the sea of his Fathers wrath to save us from drowning. He hath shut the door of hell to keep us from perdition, and he hath opened the gate of heaven to let us into salvation. That is the third.

Fourthly, God in Christ is a Father that layeth up for his children, he giveth them something in possession; but more in reversion; a little in hand and a great deal in hope.

First, he giveth them something in hand; he layeth out for us, he giveth us the air to breathe in, and the earth to tread upon: he giveth us the Sun, the Moon, and the stars, wind, water and fire: he giveth us the fishes of the sea, the beasts of the earth, and the fowls of the air. Poor man liveth by death, our natural life is preserved by the death of the creature, and our spiritual life by the death of our Saviour, so that I may say, we live by death. It is mans duty to serve God, since God hath made all the world to serve him. in *1 Tim. 6. 17.* saith the Apostle, *Who giveth us richly all things to enjoy.* Mark, he doth not only give us some things, but *all things*: not only all things, but *all things richly* to enjoy.

Secondly, God in Christ is a Father that layeth up for his children, as well as layeth out, in *Psal. 31. 19.* *Oh how great is thy goodness which thou hast laid up for them that fear thee?* David wonders at it. Oh, how great is thy goodness which thou hast laid up! Mark the words: So in, *2 Tim. 4. 8.* *Henceforth is laid up for me a crown of righteousness.* What only for you, *Paul?* No, not only for me, but for all them that love his appearing. So again, see another Scripture for this, *1 Cor. 2. 9.* *As it is written (saith the Apostle) eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive.* Why, Sirs, what is this which eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive? Why mark, *The things that God hath prepared for them that fear him.* Oh, beloved, God gives his children the best portion, the richest portion, the greatest portion: all things be theirs, life is theirs, death is theirs, things present are theirs, and things to come are theirs; God is theirs, Christ is theirs, the Spirit is theirs, heaven is theirs: and what

can they have more? In 1 Cor. 3. 23. God gives his children in this world a talent of grace, and in the world to come a talent of glory. They shall wear Christs crown above, who wear his cross below.

Fifthly, God in Christ doth protect and defend his children from their enemies, and from Satan, from sin, from the world, from the curse, from the second death which is hell: In Rev. 2. 11. *He that overcometh shall not be hurt by the second death.* Mark, a believer may feel the stroke of death, but he shall never feel the sting of death: the first death may bring his body to corruption, but the second death shall never bring his soul to damnation: though he may live a life that is dying, he shall not die a death that is living: he that is housed in Christ; shall never be housed in hell: God protects his children from all wrongs, and injuries, in Psal. 103. 14. *He suffers no man to do them wrong, yea he reproves Kings for their sakes.* Pray, mark the phrase well. Sirs, if Kings will lay on Saints the hands of violence, God will lay on Kings the hands of vengeance: *He reproves Kings for their sakes.* If Kings will wrong the poor Saints for Christs sake, Christ will reprove Kings for the Saints sake, so saith the word of God: they that be Gods before men, be but men before God. If men will throw Saints into prison for their piety, God will throw them into hell for their iniquity: Mark what the Prophet saith in Isa. 30. 33. *Pray mark the phrase, Tophet is prepared of old, yea for the King it is prepared:* as if so be the Prophet should speak so downright, as though hell were chiefly prepared for great men.

Oh, Sirs, hell is prepared for great men, as well as mean. These to whom God bestows great mercies, if they abound in great vice, God will inflict great punishments; how shall they be able to lift up their heads before Christ, who do lift up their heads against him. *The Kings of the earth stood up, and the Rulers were gathered together against the Lord, and against his Christ.* Mat. 27. 16. Christ will pass a sentence upon every sentence that hath past. He that saith, *Come ye blessed,* will also say, *Go ye cursed.* This is the fifth.

Sixthly, God in Christ is a Father that teacheth his children, and instructeth his children: *Thy children shall be all taught of the Lord.* Isa. 34. 41. All Gods children be taught of God. God teacheth all his children, and what doth he teach them? Why,

among

among other things he teacheth his children these six lessons.

First, he teacheth them to deny themselves. A true believer will lay down his lusts at the command of Christ, and his life for the sake of Christ.

Secondly, Christ teacheth them contentment. Here is another divine lesson which Christ teacheth his children. A believer will be contented to bear the wrath of man for him, who bore the wrath of God for him.

Thirdly, the vanity of the creature. He teacheth us that all things below be but vanity and vexation of spirit.

A fourth thing is, the sinfulness of sin.

Fifthly, the deceitfulness of the heart.

Sixthly, the right knowledge of himself.

Oh, Christians, have you learned the lesson? Then let all your actions be Christ like, and walk as you have him for an example: he lived to teach us how to live, and he died to teach us how to die, he that will not follow the example of Christ's life, shall never be saved by the merits of his death. As he is a root on which a Saint grows, so he is the rule by which a Saint squares. If he be not thy *Jacobs staff* to guide thee to Heaven, he will never be thy *Jacobs ladder* to mount thee up to heaven. We should be as willing to be ruled by Christ, as we are willing to be saved by Christ: God made one Son like to all, that he might make all his sons like to one. If the life of Christ be not your pattern, the death of Christ will never be your portion. That is the sixth.

Seventhly, God in Christ is a Father that stamps upon all his children the lovely Image of Jesus Christ, they resemble him to the very life, as it was said of *Constantines* children, they resembled their father to the life. So we may say of believers, they resemble Christ to the life: God will suffer no man to wear the very of Christ upon him, who hath not the likeness of Christ within him. 2 Cor. 3. last, *We all* (saith the Apostle) *beholding with open face, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord.*

Oh, Sirs, what a rare jewel is grace! The God of grace calls for glory. Mark, from glory to glory, grace is called glory: from glory to glory: that is, from one degree of grace to another: grace is glory militant, and glory is grace triumphant: grace is glory.

glory begun, and glory is grace made perfect: grace is the first degree of glory, glory is the highest degree of grace: grace is the seed, glory is the flower: grace is the ring, glory is the sparkling Diamond in the ring: grace is glories infant, and glory is the perfect man of grace: grace is the spring, glory is the harvest: the soul of man is the cabinet, the grace of God is the jewel: Christ will throw away the cabinet, where he finds not the jewel. He that created us in his Image, will restore us to his Image. That is the seventh particular.

Eightly, God in Christ is a Father that never dies: other fathers be dead and gone, our father *Abraham* is dead, our father *Isaac* is dead, our father *Jacob* is dead, and others be dead and gone. Oh, but God in Christ is a Father that lives for ever, that loves for ever, that reigns for ever. He is the *Father of eternity*, in eternity, from eternity, to eternity, *Prov. 8. He was always, is always, and shall be always.* and he cannot but be always. *Rev. 1. 8. Christ is the same before time, in time, and after time, Heb. 1. 3. Jesus Christ is the same* (saith the Apostle) *yesterday, and today, and for ever, of him, and from him, and through him, and to him, and for him, are all things, Col. 1. 16.*

Ninthly, God in Christ is a Father that correcteth his children: all whom God loves he chastiseth, though he loves not to chastise. God had one Son without sin, but no son without sorrow: he had one Son without corruption, but not a son without correction, *Heb. 12. 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Rev. 3. 16. As many as I love, I rebuke and chasten. Afflictions are blessings to us when we can bless God for the afflictions.* Christ tells us, *That he that will be his disciples, must deny himself, take up his cross, and follow him; Mat. 16. 24.* There is a four-fold self that must be denyed for Jesus Christ, or else we cannot be his disciples.

First, a sinful self. 2. A natural self. 3. A self righteousness. And 4. A self gain or lucre.

Sinful self is to be destroyed, and natural self is to be denyed: we cannot enjoy our selves, till we deny our selves: God is so far from beating his children for nothing, as he is from beating his children to nothing.

The application. Is it so that God in Christ is a believers everlasting Father; Oh then, what is so sweet a good as Christ? And what is so great an evil as sin? Oh, love Christ more, and

hate sin more : Christ bringeth life with him , a life of grace , a life of comfort , a life of glory : but sin bringeth death with it , death of body , death of soul , death here , and death hereafter . *O the blood of Christ speaketh better things then the blood of Abel* Abels blood cryed for vengeance . but Christs cryed for mercy , he is the pearl of great price , for which the rich merchant sold all that he had , and bought it , and found more joy in this pearl , then ever he did with all that he had . *O* therefore , let me beseech you that are his children , to love him , and to serve him : he is your everlasting Father , therefore do his will on earth , as the Angels do in heaven . You cannot complain of him for want of mercy *Oh* , let not him complain of you for want of duty : so good hath he been to you , as that he hath not been wanting to you in any thing and will you be wanting to him in every thing ?

A son honoureth his Father , and a servant his master . *If I then be a father , where is my honor : if a master , where is my fear ? Mal. 1. 6.* As a father , so he will be revered for his goodness ; as a master , he will be feared for his greatness . *Oh* , what is that little he desired of you , to that much he desireth from you ? If honor be not due to him , let it not be bestowed ; if it be due to him , let it not be denied . If God do great things for his children , he will not accept of smal things from his children . Do but see the great outcry that God makes against his own children . *Isa. 33* *Hear , O heaven ! and be astonished , O earth ! What is the matter ? I have nourished and brought up children , and they have rebelled against me .* The nearer the relation , the greater the obligation . Christ is related to them , as a Lord to his servants , as a father to his children , as a Prince to his subjects , as a head to his members . Where the relation is nearest , there the provocation is greatest : it is a more pleasing thing to see rebels to become children , then it is to see children become rebels .

What mother can endure to see those lips that drew her breasts to suck her blood ? *Oh* , Christians , you are more known to God then others ; and therefore you must more acknowledge him then others : you do not look for so much splendor from the burning of a candle , as from the shining of the Sun ; not so much moisture from the dropping of a bucket , as from the dissolving of a cloud : to whom much is given , of them much shall be required . God doth not expect much where little is bestowed , nor accept little where much is received . *Hear ye the words of the Lord*

Lord, O children of Israel, you onlie have I known above all families of the earth, Amos 3. 2. God hath exalted you above others, and therefore you must do more for God then others. It was a great blemish to Hezekiah, that his returnings was no answerable to his receivings. Oh, believers, let me beseech you to do much, to love much, to give much, to pray much, seeing you have received much.

I shal wind up all with a word of comfort to you the children of God. Oh, Sirs, God in Christ is your Father, your loving Father, your everlasting Father, and you are his children; therefore fear not, it shal go well with you here and hereafter, Luke 12. 32. Fear not, little flock; for it is your Fathers good pleasure to give you the Kingdom. He will withhold no good thing from you, Psal. 84. 11. He gives grace and glorie unto you. Grace is the silver link that draws the golden link of glory after it.

PRINCE OF PEACE.

CANTICLES. 5. 16. *He is altogether lovely.*

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

Wherever Christ is a Priest for redemption, he is a Prince for dominion; wherever he is a Savior, there is he a Ruler; where he is a fountain of happiness, there is a fountain of holiness; where he is a Redeemer, there he is a refiner; wherever he takes a burden from off the creatures back, there he lays a yoke upon the creatures neck, *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us, Isa. 33. 22.*

I shal now proceed to the fifth title of Jesus Christ, which is Prince of Peace: this you have in Isa. 9. 6.

It is the happiness of the Church of God, that although they cannot give peace, yet they may get peace: though they cannot settle it on earth, yet they may seek it from heaven: peace is a well being of all other enjoyments: all other mercies suck the livelyhood at the breast of peace: it is the mother of all prosperitie as the life of old Jacob was wrapt up in the life of the lad Benjamin: so is all happiness wrapt up in peace. It is the felicity of the Saints on earth, and the glory of the Angels in heaven. Wh

the old *Hebrews* wish any happiness to any one, they only used this expression, *Peace be unto you*.

From this title of Christ, I shal lay down two propositions. First, that *Sions King* is a peaceable King

Secondly, that the Lord Jesus Christ the *Prince of peace*, is the cause and foundation of a believers peace.

Doct. These two points ly full in the words : but I shal only speak to the latter, to wit, that Jesus Christ the *Prince of peace*, is the cause and foundation of all a believers peace.

In the prosecution of it, I shal show you four things.

First, he is the peace-bringer. 2. The peace maker.

3. The peace giver. And 4. He is the *Prince of peace*, or the peaceable Prince.

First, Jesus Christ is the *peace-bringer*, he brought in everlasting peace by righteousness, and not by a sword; *Luk. 2. 14. Peace on earth, and good will towards men.* Why was the bread of life so hungry, but that he might feed the hungry with the bread of life? Why was rest so self weary, but to give the weary rest? Why was the *Prince of peace* in trouble, but that the troubled might have peace? None but the Image of God could restore us to Gods Image: none but the beloved God could make us beloved to God: none but the natural Son could make us sons: none but the wisdom of God could make us wise, none but the *Prince of peace* could bring the God of peace, and the peace of God to poor sinners, and therefore he is called our peace, *Eph. 2. 14.*

Oh, what is so sweet a good as Christ? and what so great an evil as sin; The former brings us to joy and peace, the latter brings us to wo and misery. That is the first.

Secondly, he is the *Peace-maker*, as well as the *Peace-bringer*: he is the *Peace-maker* between God and men: sin is the great make-bate between God and the soul: sin is the wall of separation between God and us; but the *Prince of peace* make peace between God and us. He paid all debts, and took up all controversies, and blotted out the hand-writing, and hath broken down the partition wall, and made up the great breach between God & man. *2 Cor. 5. 19 God was in Christ reconciling the world to himself.* Mark, it is in Christ: so likewise else where, *You who were sometimes far off, he made nigh by the blood of Christ.* Oh, sinners, Christ is our *Peace-maker*: the *Prince of peace* makes

peace between God and us; he reconcileth God to man; and man to God; so that though God might justly be displeased with us, yet in his Son is well pleased with us: is more pleased with a believer for Christs sake, then he was displeased with him for sins sake.

Thirdly, Jesus Christ is the Peace-giver; alace, poor sinners! we have no peace with Angels, no peace with conscience, nor one with another, till the Prince of peace give it us. *Peace I leave with you: Peace I give unto you*, said our Lord to his disciples, *John 14. 27.* Oh, Sirs, he gives peace with God, In *Rom. 5. 1.* *We have peace with God through our Lord Jesus Christ.* Christ gives that peace to us, which the world cannot take from us, worldly troubles cannot overcome heavenly peace.

Fourthly, he is a Prince of peace, or the peaceably Prince: for he is styled not only peace, but the Prince of peace. Indeed, beloved, he is all peace to a believer. *Her ways are ways of pleasantness, and all her paths are peace*, speaking of Christ, *Prov. 17.* Mark, all her paths are peace.

Now, what are the paths, I shal name six to you.

First, the path of repentance. 2. Of faith 3. Of truth 4. Of self denyal. 5. Of obedience. 6. Of holiness.

These are all paths of peace, and peaceable pathes, Oh, Sirs, there is no peace to be found, but in the pathes of peace. As all his works be great and marvelous, so all his ways are peace and pleasantness.

Secondly, his Gospel is a Gospel of peace; it is a great mercy to enjoy the Gospel of peace, but a greater mercy to enjoy the peace of the Gospel.

Thirdly, his reward is peace, *Isa. 57. 2.* *He shal enter into peace.* Here the joys of heaven are called peace: the true sons of peace & the peaceable sons of truth shal be crowned with peace they shal enter into peace. And thus, beloved, I have briefly, yet have fully proved the point, that Jesus Christ is the cause and foundation of a believers peace.

Use. Now for the application of the point, I shal reduce it to four heads. First, for information. 2. For examination. 3. For exhortation. 4. For consolation.

First, by way of information, here we may see what great need we stand in of Jesus Christ. O Christians! is Jesus Christ the cause and foundation of all our peace, then we have no right

title to peace, but by the Prince of peace: *We have peace with God* (saith the Apostle) *through our Lord Jesus Christ*: we are reconciled to God in Jesus Christ, *And we who were afar off (with Paul) are made near by the blood of Christ*: we are only acceptable in the beloved. So that, beloved, it is all in Christ, and through Christ that we have our peace. A Christless man is a peaceless man: he hath no peace with God, no peace with Angels, no peace with conscience: till we be Christs friends, we are our own foes. It is true, a wicked man may speak peace to himself, but God speaks not a jot of peace to him: he may speak peace to himself, till he falleth into everlasting flames. God is his enemy, the Devil is his foe: Angels hate him, all creatures cry for vengeance upon him, in *Isa. 57. 21. There is no peace to the wicked, saith my God.* No, not a word, not a dram of peace for a person who is out of Christ: therefore, Oh, Sits, consider in what need you stand of the *Prince of peace*.

Secondly, it informs us, that to have peace with our Creator and Maker, is the sweetest and best thing in the world. Oh, how infinitely sweet is peace! What is sweeter then peace? Alace, gold is but dust, pleasures are but toys, wit is but a flash: beauty but a blast, honor but a rattle, life but a vapor: Oh, but peace is sweeter then the sweetest, and better then the best of all those.

First, because he that hath peace with God, may come boldly to God *Heb. 4. 16.* Secondly, he that hath peace with God, hath communion and fellowship with God, *1 John. 1. 2. Truly our fellowship is with the Father, and with his Son Jesus Christ.* Thirdly, he that is at peace with God, is the son of God. Peace is of all other the most sweet: Oh, it is wine to comfort us, and bread to nourish us: it makes a man live comfortably, and die cheerfully.

Thirdly, if Jesus Christ, the *Prince of peace*, be the cause and foundation of all our peace, why then, he that wants the *Prince of peace*, wants all good things: he is the miserablest man in the world that is without Christ: he wants reconciliation with God, and interest in Christ, he wants the sealing and comforting of the Spirit: he wants justification, sanctification and adoption: he wants pardon of sin, and freedom from the dominion of sin: he wants that favor which is better then life, that joy which is unspeakable and full of glory, and that faith, a dram of which is more worth then a Kings ransom: he wants those riches which

perish not, those evidences for heaven that fail not, that love which dies not, that Kingdom which shakes not. O beloved, how many things doth that poor souls want, which wanteth a Christ? *He is wretched, and miserable, and poor; and blind, and naked,* Rev. 3. 17. Christ is a pearl, whosoever hath him can never be poor, and whosoever wants him can never be rich: did but men see all in this pearl of price, then they would sell all for this pearl of price.

Fourthly, if Jesus Christ be the cause and foundation of our peace, then it is our greatest concernment to get into favor with the *Prince of peace*: *Many seek the Rulers favor*, saith the Scripture. But, Oh, seek ye the favor of this Prince: poor souls, without him there is no mercy, no peace, no grace no glory, no heaven, no crown, no eternal life: *For this is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent,* John 17. 4.

Use 2. By way of examination and self-tryal. The tryal of our selves is the ready way to the knowledge of our selves. Oh, Christians, would you see your God? Then cast your eyes upward. Would you see your selves? Then cast your eyes inward. Contemplation is a glass to see our God in. It is of greater concernment to know the estate of our hearts, then to know the estate of the Kingdom. And therefore, I beseech you, examine your selves, that you may know your selves, that you may know whose you are while you live, and whither you will go when you die, and what will become of you to all eternity. Oh Sirs, bring your selves to the tryal, and try your selves, and see whether you be in the faith, and the faith in you: faith is such a grace, that a man cannot be saved without it; and not a man can be damned that hath it.

Oh, see whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death, whither your hearts be chairs for vice to sit in, or thrones; for grace to rule in: whether you are on of Christs spouses, or the Devils harlot; whether you are heirs of heaven, or hell; whether you be Satans bound men, or Gods free men: examination is the beaten path to perfection. *I Cor. 1. 16. Not many wise, not many mighty, not many noble are called.* It is seldom seen that the sparkling Diamond of a great estate is set in the gold ring of a gracious heart. A man may be great with Saul, and graceless, rich with Dives, and miserable.

The richest are oftentimes the poorest, and the poorest oftentimes the richest. Oh, how many threed-bare souls may there be found under silken coats, and purple robes? They who live *maist* downward, die most upward; a sight of our selves in grace, will certainly bring us to a sight of our selves in glory those sins shal never make a hell for us, that be a hell to us.

Use 3. But it is time for me to turn my speech into an exhortation, and, Oh, that you would encourage me with your resolution to obey my message this day, that is to make your peace with the *Prince of peace*, that you may be the true sons of peace, and the peaceable sons of truth, that you may be righteous before God, and holy before men, that you may gloriously shine in glory, and that you may have peace with God, and with Angels, and with your own consciences, and with on another. Well, Sirs, what say you in answer to the message? Shal the Prince of peace be your love and Lord, your nearest and dearest, your joy and your delight? Will you kiss the Son? Will you make your peace with the God of peace, and give up your souls and lives to be ruled by him? These things I exhort you to and God expects them at your hands. But that this exhortation may stay with you, I shal back it with some pressing considerations.

First, consider Gods goodness and good will to wards men: God hath given you rich means that you may make and secure your peace with God. First, he hath given you the Lamb and the Gospel. Secondly, he hath graciously given time and opportunity. Thirdly, mercies and afflictions: mercys to draw you, and afflictions to drive you, Fourthly, he hath given you Preachers, both inward and outward Preachers: by outward Preachers. I mean the Ministers of Christ, who beseech you, and intreat you, for Christs sake, to be reconciled to God, and make your peace with God: by inward Preachers, I mean your own conscience that judgeth you, and checketh you, and reproveth you for your sins and abominations. Fifthly, he hath given you precepts and promises: precepts commanding you to do, and promises assuring you of a glorious reward for your doing. Sixthly, the spirit and convictions, *Gen. 6. My spirit shal not always strive with man.* Oh, how long will you yet stand out against God? *What have you to say against this?* How can you answer this, when you and I shal appear before Gods judgement seat? *Have you any thing to say against this?* Oh, sad will be your end,

unless you make your peace with God : and therefore seeing God hath given these things to you , that you may make and secure your peace with him. He that liveth in sin without repentance, shal die in sin without forgiveness. That is the first.

Secondly, God inviteth and woneh you to come and make your peace with him, *Isa. 55. 1. Ho, every one that thirsteth, come ye to the water : and he that hath no money, come ye, buy and eat ; yea come and buy wine and milk without money, and without price.*

Beloved, here is three comes in this Text, to show the infinit willingness of God to save poor sinners ; so in *Rev. 22. 17. The Bride and Spirit say, come* (here is three comes again in this Text) and *whosoever will, let him take of the water of life freely : and he that is athirst, let him come.* What, are there none thirsty among you ? Do none thirst for Christ, and grace, and heaven ? If you come. Sirs, here you may have grace, and mercy, and happiness. Now, for the Lords sake, consider wherefore is all this, but that you may make your peace with God : shal the God of heaven call, and will you not hear ? What, will you rather stay in you sins and die, then go to Christ for life ? Oh, Sirs, go to the *Prince of peace* for peace, that you may have peace : if you do not lay your sins to your hearts, that you may be humbled for them, God will lay them to your charge, that you may be damned for them.

A third consideration is this, either you must taste of Gods goodness, or of his fury : there is not a man, woman or child among you ; but must partake of the one or the other ; your portion will be either joy or sorrow, either desolation or consolation : if you be not trees for bearing, you must be trees for burning : If you are not for fruit, you must be for flames : If you do not swim in the water-works of repentance, you shal burn in fire-works of vengeance : If you will not go and make your peace with God, that you may have heaven, you shal go to hell for not making your peace : one of them you must do. Oh, Sirs, I have set life and death, heaven and hell, bitter and sweet before you this day ; will you make your peace with God or no ? Will you still go on in a way of wickedness, breaking his laws, grieving his Spirit ? Will you die a natural death, before you live a spiritual life ? I say then, if you live so, and die so, you shal be damned with the damned, and punished with the punishment

punishment of hell, and be sent to hell with loads of wrath upon your backs. *Ye shall have your part in that lake which burns with fire and brimstone, which is the second death. He that believes, shall be saved: and he that believes not, shall be damned,* said our Lord, *Mark 16. 10.* Oh, Sirs, it is better to repent without perishing, then to perish without repenting; and therefore look to it, as well as you will; are you able to deal with God? Alace! alace! all the world is but like a drop of water, in comparison of God; and therefore make your peace with him. *Heb. 2. 3.* *How shall we escape, if we neglect so great salvation?*

Fourthly, consider what the damned in hell would give for those offers of mercy that are now offered to you: certainly they would give ten thousand worlds, if they had them, for those opportunities that you enjoy. Should God say to poor wretches that are suffering in hell for their drunkenness upon earth, and their whoring and abominations, as he doth to us, *Come unto me, all ye that are weary and heavy laden, and I will give you rest,* Oh, how earnestly would they run and catch the word out of Gods mouth? Oh, beloved, the Devils are too well acquainted with misery, to put by mercy, if it were offered to them. But alace! alace! poor damned wretches! there is no dram of mercy for them; no not so much as a drop of water for them, not one drop of water to cool their flaming tongues. Oh, that you would consider this and make your peace with God before death come, which may be the next night, for ought you know. If you loose your golden season, you loose your souls. O therefore make your peace with God, that it may not be said to you as it was once to Jerusalem, in *Luke 10. 42.* *Oh, that thou hadst known in this thy day, the thing that concern thy peace; but now they are hid from thy eyes.* Here was a weeping word a sad word to Jerusalem. Alace! now it is hid from their eyes, their gold season is gone, there is no peace to be had: and therefore I beg of you, as though I were condemned, and begging for my life, so I beg of you, in the bowels of Christ, and for your souls sake, make your peace with God.

Fifthly, seriously consider the multitude of sins thou art guilty of, even more then the hairs of thy head, or the sand on the sea shore, or the stars in the heaven, which are innumerable; saith David, *They are more then the hairs of my head.* *Psal. 40. 13.* Alace! one of thy sins were enough to sink thee into hell for ever:

ever : what advantage doth *Dives* reap in hell of all the delicate banquets that he had on earth ? Oh, think of that time wherein you shall be ashamed of nothing but your wickedness, and glory in nothing but your holiness.

Sin, it is like a *serpent in the bosom* that is stinging, or like a *thief in the closet* that is stealing or like, *poison in the stomach* that is poisoning, or like a *sword in the bowels* that is killing : some are in hell already for the same sins thou livest in, and if thou livest and diest without Christ, thou shalt ere long be with them ; therefore, I say, make thy peace with God.

Sixthly, consider that there is more bitterness following upon sins ending, then ever there was sweetness flowing from sins actings : you that see nothing but well in its commission, will suffer nothing but wo in its conclusion : it is better here to forego the pleasures of sin, then hereafter to undergo the pain of sin : you that sin for your profit, will never profit by your sins : He that likes the works of sin to do them, will never like the wages of sin to have them : sin is both shameful and damnable, it shameth men in this world, and damneth them in the other world : it is like *Judas*, that at first salutes us, but at last betrays us ; or like *Dalia*, to smile in our faces, and betray us into our enemies hands. Oh, sinners, think of this, and part with your sins, that you may meet your Savior, and make your peace with him.

Seventhly, consider the heavy judgements that hang over your heads : you ly open to all the judgements in this life, and torments in the life to come. Oh, you sinners, the day is hastning upon you, wherein you will have misery without mercy, sorrows without succour, pain without ease, punishment without pity, and torment without end, unless repentance do prevent. 2. *Theff. i. 7. The Lord Jesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. O let the hearing of this, prevent the feeling of this, poor sinners !*

Eightly and lastly, if none of the former arguments or considerations prevail with you to make your peace with the *Prince of Peace*, yet let this one, I beseech you, and that is the readiness and willingness of God to give Christ, and Christ to give himself to you. Oh, sinners, is God willing to give his Son, and are you

you not willing to receive his Son ? Consider the willingness of God, *Behold, I stand at the door and knock ; if any man hear my voice, and open the door, I will come in unto him, and will sup with him.* Mark, sinners, here, behold I stand ; who, I ? I that have heaven to give ; I that have a crown to give ; I that have all joys to give ; I that have my self to give, I stand and knock : Do you see this, poor sinners, who it is that stands at the door of your hearts and knocks ? Who, it is the *King of Saints, the Prince of peace, the mighty God*, and will you not open to him ? What, are you unwilling to be saved, to go to heaven, and to be happy, fore ever ? What, are you unwilling to be delivered from Satan, from sin, and from the flames of hell ? If you be willing, then make your peace with God, for God is willing to open heaven to you, if you be but willing to open your hearts to him : he is willing to save you, if you be but willing to be saved : he is willing to give a Christ, if you be willing to receive a Christ : and therefore, poor souls, let these considerations provoke you to go for life to the Lord of life, to go for peace to the *Prince of peace*, to go for grace to the God of grace. Were men so diligent as to do their best, God is so indulgent, he would forgive the worst.

THE ELECT PRECIOUS.

CANTICLES. 5. 16. *He is altogether lovely.*

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

WHO can be weary of preaching, or hearing, or reading, or learning Christ, who is so precious and lovely ? *Mahomet is the Turks love, Moses is the Jews love, the Pope is the Papists love ; but Christ is a believers love.*

I shal now make some enterance upon Christs sixth famous and lovely title, *The Elect precious* ; this you have in *1 Pet. 2. 6.*

From this excellent title, I shal lay down two propositions.

Doct. 1. That Jesus Christ is the Mediator, is God the Fathers elect : I pray mark, Sirs, there is a threefold elect of God.

First, the elect Jesus Christ, *Isa 4. 1. Behold my servant, my elect*, saith the Father, speaking of Christ,

Secondly, the elect Angels, in *1 Tim. 5. 21, I charge thee before*

before God, and our Lord Jesus Christ, and the elect Angels. Thirdly, the elect Saints, and for this see, Col. 3. 12. Put on therefore as the elect of God, holy and beloved, bowels of mercy.

But, alace! what are the elect Angels, or elect Saints, to the Elect precious? It is only blessed Jesus that is the Elect precious, and precious to the elect.

But I shal not stand upon this point, but proceed to the second.

Doct. 2. And that is this, That a crucified and glorified Christ, is very precious to all believing Saints.

In handling of this precious point, I shal show you five things. First, that he is precious. 2. That he is most precious. 3. He is all precious. 4. He is alwayes precious. And 5. Why he is so precious.

First, that he is precious: Jesus Christ is precious three ways, to God, to Angels, to Saints.

First, to God the Father, and this will appear by what God the Father hath said himself of his Son, *Isa. 42. 1. My elect in whom my soul delighteth.* Here you see, Christians, what God saith of Christ; the soul of God delights, in the Son of God. So again, *Mat. 3. 17. This is my beloved Son, in whom I am well pleased,* Mark here, not only pleased, but well pleased. Oh, how precious is Christ to God the Father. The Lord Jesus, though he was a man of sorrow, yet he was not a man of sin; he had correction, but not corruption; that was a way to others, never went out of the way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in any thing, but pleased him in every thing, *John 8. 29.* Christ there speaking of himself, *I do always the things that pleaseth him* said our Lord Jesus. Oh, friends, it will be your glory, your crown, your honor and happiness another day, if in this day you do the things that please God: So did Christ here, *I do always those things that please him.* Christ went about doing good, he must needs please the Father; *For he went about doing good, Acts 10. 38.* He did not always stay in a place but he went about doing good. And truly, Sirs, if people were not made better by his coming, they might thank themselves, *For he went about doing good.* As he was never ill employed, he was never unemployed: as he opened the Scriptures to our understandings, so he opened our understandings to the Scriptures. That is the first.

Secondly

Secondly, he is very precious to the Angels, as well as to the Father: the Angels were very joyful at the birth of Christ their Lord; *They sang praises to God on high, Luke. 2. 13, 14.* See with what joy & triumph the Angels sang at the birth of Christ! Oh, how precious is Christ to the elect Angels. The Angels adore him; *Let all the Angels of God worship him, Heb. 1. 6.* The Lord of hosts is worshipped by an host of Angels: *Let all the Angels of God worship him.* The Angels desire to pry into the mysteries of the Gospel of grace, as you may see, *1 Pet. 1. 12.* The Angels, though they are glorious to all eternity, look upon it as not below them, to pry into *Christs mysterie*. Oh, Sirs, the Angels are desirous to know these things which we neglect to know.

Thirdly, the Angels stand before him as waiting men to serve God, and to serve such as are Gods: when he bids them go, they go; come, and they come; do this, and they do it: *They do all his commands, Psal. 103. 20.* Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the head of Angels, *Col. 1. 16.* The Son of God is very precious to the Angels of God. Do you see, Sirs, how precious Christ is to the Angels of God; and well he may, for indeed he is the precious jewel in the cabinet of glory.

Thirdly, Jesus Christ is precious to the Saints, as well as to the father and Angels, *1 Pet. 2. 7.* you have there a full text to this purpose, *Unto you therefore which believe, he is precious.* Mark here, unto you, what you? to you therefore which believe he is precious: he is precious indeed to them that believe, and no wonder, he is a believers all; now that which is his all, must needs be precious: Christ is his all, he is all that he hath, he is all that he enjoys; *Christ is all* that he is worth, he is all that they are, they are no such thing without him, they have nothing without him; whatever they are worth, it is he that maketh them worth it; it is not worth a mans while to live, unless he live in Christ: Christ is the gain of a believer, living or dying: so that whatever is good for a believer, he must say, for this I am beholden to Christ, saith he, *All things are yours, and ye are Christs.*

Now, Sirs, let me give you a little more particular account of the Christians worth, an inventory of his estate, and all along I shal show you that Christ is the worth of all that. What is it that

that maketh a believer so precious and so excellent? Why? it is such things as these. First, he is a living Man. 2. He is a seeing man. 3. He is a person of honor. 4. He hath a great deal of joy, and hopes of more. 5. He is righteous and holy, and in a word he saved at last.

These are the things that make a Christian so excellent a person, and he hath none of these but by Christ, and he hath all this alone by Christ.

First, this is the excellency of a Christian, that he is a living man: there is no man on earth can in a spiritual sense be called a living man, but a believer; all men be dead men, but they that believe. You know it was said of the Prodigal, while he lived in his sin, he was dead, *This my son that was dead, and is now alive*. When he believed, then he was alive. Now, Sirs, as it is in the things of nature, life is the most valuable thing which we have, *Skin for skin, and all that a man hath, will he give for his life*: A man will rather part with his livelihood than with his life, because his life is so dear to him. Now, beloved, if natural life be so desirable a thing, what is spiritual life, that which in Scripture is called, *the life of God*? Now the believer is the only living man, every other man is spiritually dead: but now how comes the believer to live? by whom doth he live? why *It is Christ Jesus*, Gal. 2. 20. *I am crucified with Christ notwithstanding I live*. What, crucified, and yet lives? Yes, Christ was crucified, and yet lives: and so did Paul, in a resemblance and conformity to Christ: *I live* (saith he) *yet not I, but Christ which lives in me; and the life which I now live in the flesh, I live by the faith of the Son of God*. So that Paul will not call his life his own, but only as he deriveth it from Christ: Christ lived in him, more then he himself lived.

Secondly, the excellency of a believer lyes in this, that he is a seeing man: it is sight which puts the difference between person and person: it is a sad thing to be born blind, or to be blind after a man is born. Now all men are either born blind, or blinded, after they are born, or both. Now, beloved, would you know how precious sight is? Ask a blind man who once could see. We read of a poor man who comes running to Christ, and cries out, *Lord have mercy upon me*: Why, what mercy was it that he begged with so much earnestness? O Lord that I may receive my sight. Now, Sirs, if in nature the having the sight of our eyes,

eyes, be a thing that makes us so much more excellent, than otherwise we should be without it : Oh, then how much value should we put upon this spiritual light which refers to our souls ? We can much better want the eyes of our heads, than the eyes of our understandings. Now in a spiritual sense, there is no man, a seeing man, but a believer : no man saw Christ savingly, but they who saw him believably : every man, but a believer, walks in darkness, nay he is darkness. The Apostle *Ephes. 5. 8.* tells us some what of this purpose, *You were sometimes darkness, but now are you light in the Lord*, in the Lord Jesus Christ : you see the believer doth see : and how he comes to see ; it is in the Lord that he sees : he was as dark as others, and as blind as others, till he was in the Lord, and no sooner was he in the Lord, but he was light in the Lord. That is the second.

Thirdly, the excellency of the believers lyes in this, that he is a very beautiful and honorable person. Now beauty and honor be the taking ravishing things of this world : now all but believers, be deformed persons, there is no beauty nor comeliness why they should be desired ; but now the believer is a very lovely beautiful person, he is so in the eyes of God, *Ezek. 16. 13. 14.* *And I put a jewel on thy forehead, and earrings in thy ears ; and so he goes on, and saith, Thou was exceeding beautiful, and didst prosper into a Kingdom.* But now mark how she came by this beauty, in the next verse, *And thy renown went forth among the Heathen for thy beauty, for it was perfect through the comeliness which I put upon thee, saith the Lord God.* She was not only beautiful in the eyes of the Lord ; but she had her beauty also from the Lord. And as they are thus lovely, and taking in the eyes of God, so also of good Angels and Saints too as glorious a place as heaven is, the Angels think it not below them to wait upon the images and pictures of Christ here below ; that is to wait upon believers, and be the Lords guardians here upon earth, *Heb. 1. 14.* *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?* But this is not all they do for them, they will not leave them when they die, but take these lovely souls, and transport them to a better Countrey then ever this world was to them : for it is no Paradox to say this, that there is no believer goes to heaven ; but he goes in the arms of Angels. *Luke 16.* In that parabolical History of *Dives and Lazarus*, saith the Text, *Lazarus died, believing, Lazarus died*

died and his soul was carried by Angels into Abrahams bosom, that is to heaven. O what an honor have believers in their death, that the very Angels transport their souls to heaven, and they are also very lovely and honorable in the eyes of all good men? The truth is, there is scarce any man fit company for believers, but believers; and therefore saith the Apostle, *Be not unequally yoked, believers with unbelievers.*

Now good men be much taken with a believer, though he be a stranger to them on all other accounts: they are very fond one of another in this world, and had rather suffer together, then live with other men. Now this makes a believer so excellent, that he is thus beautiful and honorable in the eyes of God, and good Angels and good men. Now all this beauty and honor they have from Christ, see that Text before quoted, *To you who believe he is an honor*: so the words may be read: it is Christ that makes them honorable in the eyes of God, and in the eyes of good Angels, and good men; and all that beauty and honor they have, it is through Christ; he is their worth in every capacity.

Fourthly, that which makes a believer so excellent, is, that he hath joy: all other men have no joy, but that which is not worth the having. Alace: the joy of the hypocrite what is it, but as the crackling of thorns under a pot? But now a believer hath a joy that no man intermedleth with, nor no man partakes of. But how, where hath he this joy? Why, in and from the Lord: *These things I speak*, saith Christ, *that my joy might be in you*. They have it from the Lord, they rejoice in the Lord. *We rejoice in Christ Jesus*, saith Paul, *and have no confidence in the flesh.*

Fifthly, have they hope, it is from Christ; and indeed none have hope but they; for without God, and without Christ, and without hope, are put together, in *Eph. 2. 12.* but now the believer hath good hope, and this bears up many times. Alexander though this so brave a thing; that when he gave this man whole Countreys, and to another vast treasures, and being asked, What he would keep for himself? saith he, *I will keep hope.* For he thought it enough for so brave and great a soul as his, to hope for that which would make him do whatsoever he was able to do, or any one could think. The hopes of mercy, and joy, and peace, will carry a man through thousands of difficulties: Now the believer hath this hope, but he hath it from Christ, *Col. 1. 27. Christ in you the hope of glorie.*

Sixthly,

Sixthly, are they wise, are they righteous, are they holy, and none be so but they : every sinner is a fool, and therefore in Scripture is called by the name of a foolish man, he plays the fool all the time he spends out of the fear of God : all sinning time is fooling time. Now the believer is a wise man, and he is a righteous man, and a holy man : but how comes it to be thus now ? Take an account of it, in *1 Cor. 1. 30.* pray mark, here now Christ is the all of a believer, *Of him are ye in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption.*

So that you see, if a believer be a wise man, he may thank Christ for it, if he be a righteous man, if he be a holy man, he may thank Christ for it ; for he of God is made to us wisdom, and righteousness, and sanctification, and redemption.

Lastly, in a word, are they saved ; and indeed this is the complement ; I, the complement of all the rest, are they saved, and none are saved but believers ; for saith Christ, *He that believes shall be saved, and he that believes not shall be damned.* The believer is already in the state of salvation, as the unbeliever is in the state of damnation ; by nature we are all children of wrath : Now faith in Jesus Christ is the means that God appoints to free us from being children of wrath. Now he that believes is past this, he shall not be condemned, he shall be saved ; and how comes he to be saved ? *It is by Christ*, by believing in Christ. Oh, who is the Savior but Christ ? To be in Christ, is heaven below : and to be with Christ, is heaven above : but there is no being with Christ above, if we are not in Christ here below.

Thus you see, beloved, whatever it is that makes the believer excellent and precious, it is Christ that makes him worth all that, he hath it all from Christ, Christ is his all in all. Now put all this together, and see if there be no great reason that Christ should be precious to believers.

2. As Jesus Christ is precious, so he is most precious : O Sirs, Angels are precious, Saints are precious, friends are precious, heaven is precious ; but a Christ, a Savior, is ten thousand times more precious than these ; a believer had rather have Christ without heaven, than heaven without Christ. *Whom have I in heaven, but thee ? and there is none upon earth which I desire beside thee.* *Psal. 73. 25.* Let a believer search heaven and earth, yet he will find

find nothing comparable to God : to be like to him, is our happiness, and to draw near to him, is our holiness. You will say, beloved, life is precious, freedom is precious health is precious, peace is precious, food and rayment is precious, gold and silver is precious, parts & gifts are precious, jewels, & pearls are precious, Kingdoms and Crowns are precious, indeed they are in their places, but nothing in comparison of Jesus Christ. Mark, Sirs, what the Apostle saith, *Phil. 3.8. Yea, doubtless I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord. I account all things but loss; nay, that is not all, I count them but dung that I may win Christ.* What is our life but a warfare? And what is the world but a thorow-faire? It is only the best of beings, that can bestow the best of blessings. O how good is a believers God, that doth not only shorten his pilgrimage for him, but sweetens his pilgrimage to him! Oh, Christ is a believers all, and therefore he is more precious then all, he hath all in Christ, and nothing out of Christ; there is not such a thing as a believer is without him. By faith we have an interest in Christ, we have an interest in God, and by having an interest in God, we have an interest in all things: the believer is the only blessed man, the only happy man, the only rich man, *Rev. 21. 7. He that overcometh shall inherit all things.* O what a glorious inheritance are they born to, that are new born! all things are theirs, and they shall inherit in all things; what can they desire more then all? all that Christ hath is theirs, his wisdom is theirs to teach them, his love is theirs to pity them, his Spirit is theirs to comfort them, his Word is theirs to counsel them, his mercy is theirs to save them, his Angels are theirs to guard them, his righteousness is theirs to justify them, his power is theirs to protect them, and his glory is theirs to crown them. O, Sirs, Christ cannot but be most precious to a believer, because all his precious comforts come from Christ. The Lord Jesus is fairer then the fairest, sweeter then the sweetest, nearer then the nearest? and dearer then the dearest and richer then the richest, and better then the best *the Elest precious*, is of all the most precious.

First, because he is the greatest gift that God can give, or we can receive: *God so loved the world, that he gives his only begotten Son*: this is more then if he had given us all the world: for God hath but one Son, and can make no more Sons; but God can make more worlds at his pleasure; this gift is God himself,

and God can give us no greater gift then himself: We may say, as one said to *Cesar*, when he gave him a great reward, *This is too great a gift (said he) for me to receive. But it is not too great for me to give. (said Cesar)*

Secondly, because he is the richest gift that ever was given; for *Christ is all in all*. If he hath given us *Christ*, *He will give us all things else*, *Rom. 8. 32*. He is that one thing needful, that brings all things, yea, he is that gift of God. *If thou knowest that gift of God (said our Savior, John 4. 10.) thou wouldest have asked for it, and begged it of me*. Why is *Christ* called the gift of God? Surely God hath given us more gifts then one; true: but as one *Sun* is more worth then all the stars, so that this gift excells them all, according to the Proverb, *We bless not God for stars when the Sun shines; for when the Sun shines, the stars appear not*.

Thirdly, because he is the choicest gift that God hath to give: other gifts he gives promiscuously to good and bad, so as no man knoweth love or hatred by any thing that is before him, *Ecc. 9. 1*. *Judas* had the bag, and *Dives* fared deliciously every day, when *Lazarus* would have been glad of his crumbs, but God never gives this gift to any, but whom he loves with his dearest, special, and eternal love.

Suppose some Prince should woo a great Lady, and had a jewel worth a million, it may be he would scatter pieces of silver, or give some slight tokens of favor unto the servants, but the rich jewel, that he gives to his spouse. This jewel is *Christ*. *Abraham* may give to *Ishmal* a bottle of milk, but *Isaac* had the inheritance.

Fourthly, The Lord *Jesus* is the rarest gift of all others whatsoever: *Christ* is a gift given to a very few, here one, and there another: millions of millions perish, for not knowing and trusting in *Christ*. Oh, what a rare jewel is *Christ*! though our soul is more worth then a world, yet a world of souls is not worth *Christ*: it is he that makes us blessed in life; happy in death, and glorious after death.

Fifthly, the Lord *Jesus* is the sweetest gift of all others for if God gives us *Christ*, then he gives us all other gifts in his love, and they come as blessings sweetened to us: They that have this good, shal want no good. *The young Lions do lack and suffer hunger, but they that seek the Lord, shal not want any good thing* *Psal.*

Pfal. 34. Now put all this together, and you will see Christ to be most precious.

Thirdly, *He is altogether precious.* I told you the last day, that *Christ is precious*, and indeed I told you the truth; for they are not only my sayings, but Gods sayings; therefore they are true he is all precious: there is nothing in Christ but what is precious, he is amiable and desirable, he is fulness and sweetness, greatness and goodness, light and life, wisdom and knowledge, pleasures and treasures, holiness and happiness. Believers enjoy all things in Christ, and Christ in all things: he is the joy of a believers life, and the life of a believers joy. O, Sirs, *Christ is precious, Christ is very precious, Christ is most precious, Christ is always precious. Christ is altogether precious to the believing soul.*

First, *his name is precious*: he is called a *precious stone*, in *Isa. 28. 26.* Christ is there called a *precious stone*. Secondly, *his blood is precious*, in *1 Pet. 1. 19.* his blood is there called, *precious blood*; I and well it may: for a drop of his blood is worth a sea of ours, and yet he died our death, that we might live his life. Thirdly, *faith is precious*, in *2. Pet. 1. 1.* faith is there called, *precious faith*; the least grain of faith is more worth then all the gold in Europe. Fourthly, *his promises are precious*, in *2 Pet. 1. 4.* giving to us exceeding great & precious promises. Christs promises are called great & precious promises. Why great, & why precious? They are great for their extent, & precious for their excellencies. Fifthly, *his gifts and graces are precious*, *Prov. 3. 15.* more precious then rubies; all things thou canst desire, are not to be compared to them. Sixthly, *his members are precious*, in *Isa. 43. 4.* Since thou hast been precious in my sight, thou hast been honorable. Here you see the members of Christ are called precious.

A believer indeed is a *Raven* in the worlds eye; but a *Dove* in Christs eye: the Saints in the wrolds account, are dung and dirt; but in Gods account, they are jewels and pearls. Graceless men look upon Gods people as cast-aways, but God will give whole Kingdoms for their ransom. Wicked men may call the Saints factious: but God calls the Saints precious. Indeed, Sirs, the scoffers and jeerers of the people of God in other ages, were but bunglers to the scoffers & jeerers of the people of God in our age. Well, there is a time coming when Christ will laugh at the ungodly, for now laughing at godliness. Though holiness be

that which a sinner scorns, yet holiness is that which a Savior crowns. As you expect happiness from God above, so God expects holiness from you below: therefore be godly as the godly.

Seventhly, the reproaches of Christ are precious in Heb. 11. 26 *Esteeming the reproaches of Christ, greater riches then the treasures of Egypt.* I beseech you mark, it is not here said, that Moses did esteem the person of Christ, or the members of Christ, or the privileges of Christ, or the glory of Christ, greater riches then the treasures of Egypt: but he esteems the reproaches of Christ above the treasures of Egypt. Oh, beloved, the worst of Christ is better then the best of the world: Christ's cross is sweeter then the worlds crown: the reproaches of Christ are greater riches then the treasures of Egypt: *Esteeming the reproaches of Christ, greater riches then the treasures of Egypt.* Will you give me leave to tell you that which few believe, and that is, that afflictions be good and precious: few believe this truth, that afflictions are good & precious: & yet let me tell you it is a great truth, and this I shal make appear. Now, beloved if I can prove that afflictions and reproaches for Christ be good and precious, which is the worst of Christ, then you will conclude with me, that Christ is all precious.

First, that must needs be good that comes from the only good: now afflictions come from God, who is the only good Psal. 39. 9. *I was dumb, and opened not my mouth,* saith David. Why? *because thou didst it.* I was silent, I did not speak. Why, David? Because thou didst it.

Secondly, that must needs be good which was suffered by the sweetest good: now afflictions were endured by Christ, who is the sweetest good: *He was a man of sorrows, and acquainted with grief,* Isa. 53. 5.

Thirdly, that must needs be good which fits and prepares us for a glorious estate, the eternal good. Now thus doth affliction: *It was good for me that I was afflicted,* saith David, Psal. 119. 71. Do you see, Christian, *It was good for me,* saith David, *that I was afflicted.* Sirs, will you believe King David? Will you believe David a Christian? Will you believe David a Saint? Will you believe David, a man after Gods own heart? Why, he tells you, *It was good for him that he was afflicted.* But you will say, *Why was it so good?* Look in the 67. v. and there is

the reason : for, saith he, *Before I was afflicted, I went astray ; a very satisfactory answer : and therefore it was good for me that I was afflicted.* So again, in 1 Cor. 4. 17. *For our light afflictions, which are but for a moment, work for us. What do they work ? A far more exceeding and eternal weight of glorie.* Do you know what they work for us ? Why, a far more exceeding, and eternal weight of glory.

O Christians, under your greatest troubles, lyeth your greatest treasures : afflictions are good but not pleasant : sin is pleasant, but not good : there is more evil in a drop of corruption, then there is in a sea of afflictions : God by affliction separated the sin he hates so deadly, from the soul he loves so dearly : by the greatest affliction, God teacheth us the sweetest instruction. A believer, when he lyeth under that hand that doth afflict him, he lyeth in that heart that doth affect him. Believers are crucified by the world, that they may be crucified to the world : the flesh is an enemy to sufferings, because sufferings is an enemy to the flesh ; it may make a man an earthly Courtier, but it will never make a man a heavenly Martyr : they that carry not the yoke of Christ upon their necks, will never carry the cross of Christ upon their backs ; but a believer studies more how to adorn the cross, then how to avoid the cross : none so courageous, as those who are religious. A believer never falls asleep for Jesus, till he fall asleep in Jesus : some glory in that which is their shame ; and shal we be ashamed of that which is our glory ? It is a honor to be dishonored for Jesus Christ. Tell me, O Believer, is not Christ with his cross, better then the world with its crown ? Suppose, Christian, the furnace be hot seven times hotter, it is but to make you seven times better : fiery tryals make golden Christians : sin hath brought many a believer into suffering, and suffering hath kept many a believer out of sinning : they that are here crossed for well living, shal hereafter be crowned for well-dying : the losing of our heads, makes way for the receiving of our crowns. God will season our vessels with water of affliction, before he powers in the wine of glory. By this you see, beloved, that the reproaches of Christ are precious. It is better to be preferred in brine, then to rot in honey.

Fourthly, Jesus Christ is always precious to believers ; he is more precious to them then a thousand worlds, because he is always with them in all their tryals, in all their troubles, in all their

straits and in all their afflictions: *In all their afflictions he was afflicted*, saith the Text. Oh, Sirs, who would not suffer with such a companion as this? *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee*, Isa. 43. 2. Do you see this, Christians, Christ is with you in the fire, in the water, and in the prison, in all places, and at all times; he never, never, never leaves you, nor forsakes you, Heb. 13. 5. He beds and boards with you, he lyeth down and riseth up with you, he is with you in life and in death, he goeth to the death-bed, and to heaven with you. Jesus Christ is called a friend, and indeed he is our best friend. Cant. 5. 16. *This is my beloved, and this is my friend, O ye daughters of Jerusalem.*

First, Jesus Christ is a faithful friend. 2. He is a prudent friend. 3. A careful or providing friend. 4. A protecting friend. 5. A compassionate friend. 6. A constant friend. 7. A loving friend. 8. An everlasting friend.

He loves us to the end, and there is no end of his love: he that gave his Image to us, loves his Image in us: Jesus Christ gave himself for us, and to us; he loves us in himself, and as himself. Oh, what a sweet friend is Christ: God in giving Christ to us, gave his very heart for us. Now, beloved, how can Jesus Christ but be always precious to a believer, who is thus always with a believer.

Fifthly, and lastly, why is Jesus Christ so precious to believers?

First, because he is a believers life, Col. 3. *When Christ, who is our life, shall appear, then shall we appear with him in glory.*

First, there is a threefold life that flows from Christ, a life of grace, a life of comfort, a life of glory.

Secondly, Jesus Christ is precious to believers, because he is their light. Alas! alas! till we be in Christ, we be in darkness: It is in his light that we see light, Ephes. 5. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Thirdly, Christ is precious to believers, because he is their food, *My flesh is meat indeed, and my blood is drink indeed*, John 6. Oh, what choice fare have they to feed on, that have Christ to feed on. Oh, soul! whatever thou art that hast not Christ to

feed on; thy bread is but perishing bread.

Fourthly, Jesus Christ is precious to believers because he is their strength: take a man that is out of Christ, he hath no strength, no strength to withstand or to overcome: *Without me (said Christ) you can do nothing. John 14. When we were without strength, Christ died for us.* To be without Christ, and to be without strength, is all one.

Fifthly, Jesus Christ is precious to believers, because he is their righteousness and holiness.

Sixthly, Jesus Christ is precious to believers, because he is their portion: He is the terror of his enemies, and the portion of his people.

I might in a few particulars anatomize the believer, and begin with his head, and show you all that he knows of the things of God, he is beholden to Christ for it: saith Paul, *God who hath shined into our hearts by the light of the Gospel in the face of Christ.* All the knowledge of God, all Gospel-light, all the knowledge of spiritual things, we have all from Christ. If you consider the believer in his heart, if you find there a broken heart, a tender heart, a good and honest heart, a new covenant heart: how comes he by this? Why, he hath it only from him in whom the new covenant is made, and that is Christ. Consider the believer in his graces, as faith, and love, and patience, and humility, and the rest, he hath all from Christ; *John. 1. 16. Of his fulness have we all received, and grace for grace.* There is not one grace but we have it from Christ. Consider him in his life, he is an honest and just man? Who made him to differ? Why is he not so full of cheating tricks as other men? Why, he hath not so learned Christ: Christ teacheth him to live at a more holy rate than others do; so that if the believer be better than others in his life, he must say, thanks be to Christ for that: before I lived as vainly as others did, but now I have not so learned Christ. Consider the believer in his priviledges, he is the son of God: and it is by the Son of God that he is the son of God, *John. 1. 12. To as many as received him, he gave power to become the sons of God even to them that believe in his Name.* So that if he be the son of God, he must thank Christ for it: is he one of the family Royal, one of the chosen generation, he must thank Christ for it; for it is in and by him alone, that we have all the good which we enjoy. Consider him in his comforts, he hath

not one good day, but it is from Christ: Hath he comfort in ordinances in the society of Saints, and in prayer, he must thank Christ for all this.

And thus I have given you a brief Anatomy of the Christian, and shewed you that Christ is his all in all, whatever he is worth, he is beholden to Christ for it. Now put all this together, and see what great reason there is that Christ should be precious to believers: and is it any wonder that these souls be enamoured so with Christ, that they think their lives, not worth the living but for him, and in him, and for his sake? Oh, Sirs, there is very great reason why believers set so high a value and esteem upon Christ, who is there all in all.

Application. The first use shal be for examination and self-tryal. You have heard that Christ is precious, precious to God, to Angels, to Saints: but now, Oh, soul is Christ precious to the soul? If Christ be precious to you, then all that which is precious to Christ, is precious to you.

Oh, that men would but deal truly with their own souls! Many talk of grace, but few taste of grace: every one doth not live like a Christian; that looks like a Christian: every one doth not walk as a Christian, that talks like a Christian: many know what is to be done, but never do what is to be known: many wear Christs livery, and do the Devils drudgery; many have hands as white as wool, and their hearts are as black as hell: many think themselves assuredly going to heaven, as if they were already dwelling in heaven: many think it shal go well with them hereafter, because it is so well with them here: many ly down with such hopes in their beds of rest, which they dare not ly down withall in their beds of dust: many appear righteous, who are only righteous in appearance; but such as deceive others with a false show of holiness, will deceive themselves with a false show of happiness. Remember, Christians, that the sheeps coat that shal be taken off from the wolves back. If there be nothing done by your souls on earth, there will be nothing done for your souls in heaven: there is no making out our salvation, but by working out our salvation.

God binds up none in the bundle of life, but such who are the heirs of life: there is no living a life that is vicious, and then dying a death that is righteous. O therefore examine your selves. I shal propose four questions to be resolved by your own hearts.

First, what interest have you in him? 2. What influence have you from him? 3. What affections bear you to him? 4. What preparations make you for him?

O Christians, that you would consider well these weighty things! Tell me, O soul, what did Judas get by his deceitful dealings? Nothing but a halter, in which his body was hanged, and a fire in which his soul was burned. Though the earth may keep a wicked man living, yet heaven will not take a wicked man dying. I say therefore examine your selves.

Secondly, I shal speak a little by way of exhortation, and so conclud. First, Jesus Christ be so precious, O then, open the door of your affections to Christ, that Christ may open the door of salvation to you: open to the God of glory, that he may make you glorious. Behold, the God of heaven stands at the door of your hearts and knocks, Rev. 3. 20. Behold, I stand at the door and knock, if any man will hear my voice, and open the door, I will come into him, and sup with him, and he with me. He knocks by his Word, by his rod, by his Spirit, by his mercies, by his judgements, by his conscience, and all is that he may come in and sup with you. Now, sinners, will not you open the door of your hearts to Christ, that Christ may open the door of heaven to you? If you shut Christ out of your hearts, he will shut you out of heaven and what will you get by that? O Sirs, he hath gold to enrich you, wine to cheer you, bread to nourish you, righteousness to justify you, mercie to save you, happiness to crown you.

Secondly, let all that which is precious to God, be precious to you. First, the Son of God. 2. The Book of God. 3 The day of God. 4. The ordinances of God. 5. The Ministers of God. 6. The people of God.

O let these be precious to you, the people of God are very precious to God: a Saint is as glorious in his greatest misery, as a sinner is miserable in his greatest glory, The Lord gives blessing to what hath been delivered.

WONDERFUL

W O N D E R F U L .

CANTICLES. 5. 16. *He is altogether lovely.*Doct. *That Jesus Christ is infinitely and superlatively lovely.*

TO be in a state of grace, is to be miserable no more, is to be happy for ever. Faith, that unites Christ, and sanctified souls together on earth, and love, that unites God and glorified souls together in heaven. Oh, believers, you are those Worthys, of whom the world is not worthy. Jesus Christ from one Saint, hath more glory given to him, then he receiveth from all the world besides. We owe not only our service to Christ, but we owe also our selves to Christ.

I shal now make some caterance upon our Lord Jesus Christs seventh famous titles, which is *Wonderful*: this is one of Jesus Christs lovely titles, in *Isai. 9. 6. He shal be called Wonderful.* The point that we shal lay down, and speak too from hence, is this.

Doct. *That a believers Savior is a wonderful Savior.*

He is wonderful in the eyes of all: Angels and Saints for love, the world and devils for fear wonder at him.

For the opening this excellent point, take these particulars 1. Christ is wonderful in his nature. 2. He is wonderful in his person. 3. He is wonderful in his incarnation. 4. He is wonderful in his Saints. 5. He is wonderful in his Offices. 6. He is wonderful in his miracles that he wrought. 7. He is wonderful in his humiliation. 8. He is wonderful in his conquest. 9. He is wonderful in his ascension. 10. He is wonderful in his exaltation. 11. He is wonderful in his workings towards his Saints. Lastly, he is wonderful in his coming to Judgment.

Some have more time then matter: but I have now more matter then time: Therefore I must omit much precious matter, for want of precious time. Beloved, I shal handle but one of these particulars, and that is the seventh.

That Jesus Christ is wonderful in his humiliation.

This is the head we shal now insist upon, and indeed this is one of the greatest wonders of all, that he that was so high, should be brought so low: that he that was so rich, should become

come so poor, that the *Lord of life* should die, and the great God to become a babe, & the eternal Word not able to speak a word: that he that made the Law, should be made under the Law: he that was more excellent then all the Angels, should become lesse and lower then the Angels. Oh, ye Angels, how stand ye amazed at this, that the Lord of heaven and earth, should become a servant to his own servants? *Phil. 2. 7. He took upon him the form of a servant.* This must needs be wonderful to all the Angels in heaven.

But to proceed, first, *Jesus Christ took upon him our nature, Heb. 2. 16.* God could stoop no lower then to become man, and man could be advanced no higher, then to be united with God. He that before made man a soul after the Image of God, now made himself a body after the image of man. For man to be lik to God, is a wonder: but for God to be like to man, is a great wonder. But when was it that *Jesus Christ* took upon him our nature, when it was in innocency, free from all misery and calamity? No, no, but when it was at the lowest, after the fall, when it was most heggarly, when wretched, most bloody, most accursed, most sinful, most feeble: *When we were without strength, Christ died for the ungodly,* saith the Apostle, *Rom. 5. 6.* Now, my brethren, that *Jesus Christ* should take upon him our condition, our frailty, our curse, our sin, our nature, when it was thus low, thus poor this wretched; Oh, this is a wonder of wonders, and yet this you see did *Jesus Christ*. Oh, wonderful redemption! must God take upon him our frailty? Had we so far run upon the score of vengeance, that none could satisfie but God himself? Could he not send his Angels or Saints, but must he come himself in person? No, no: Angels nor Saints could not do it; but if *Christ* will save us, he himself must come and die for us.

Secondly, our Saviors humility descended very low, he was born of a poor maid of no account or reputation; was there never a great Lady or Gentle-woman in *Jerusalem*, for this great Prince of heaven and earth to be born of, but that he must be born of a poor despised Virgin? Yea certainly, there were Gentle-women store in *Jerusalem*; but our Lord *Jesus Christ* regardeth not the rich no more then the poor.

Secondly, he was revealed to poor shepherds, not to Emperors and Kings not to Rulers and great men, not to Doctors and learned men, not to *Cesar at Rome*. I say, the Angel did not go

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and declare these joyful tydings and good news to *Cesar at Rome*, but to poor shepherds in the fields, *Luke 2. 8.*

Thirdly, he was born in a stable, *Luke 2. 12.* Not in a fair house or Palace, not in a parlor or chamber, no; but in a stable where horses and beasts are fed.

Fourthly, he was wrapt in clouts and laid in a manger: they were not clouts of fine linnen or silk, nor cloaths of silver, or gold, nor precious robes; but poor and mean, like to beggers rags. Now, beloved, put all this together, and tell me what is more wonderful then this? Oh, wonderful! wonderful redemption! Oh, humility! humility! how great is thy riches that are thus commended to us? Thou pleasest men, delightest Angels, and confoundest Devils and bringest the Creator to a manger: Oh, sweet Jesus! thou conqueredst Death by dying.

Thirdly, the third wonder in Christs humiliation, is this, *he became poor*: That he that was so rich, became so poor: that he that was Lord of all, had nothing at all, he that made heaven and earth, had no habitation of his own: he that gave crowns, of victory, of life, of glory to others, had no crown himself here, but a crown of thorns: the foxes and the fowls had more then Jesus Christ, *Math. 8. 20. The foxes have holes; and the birds of the air have nests, but the Son of man hath not where to lay his head.* The foxes had holes to lay their heads in, but Christ had no place to lay his head on: as he was born in another mans house, so he was buried in another mans tomb: *You know, saith the Apostle, the grace of our Lord Jesus Christ, though he was rich, yet he became poor, 2 Cor. 8. 9.* Yet became he poor, I, poor indeed, and so poor, that he had not a penny: You will say, that man is very poor that hath not a penny. Truly such a one was, Christ, he had not a penny to pay tribute, till he got it of a fish, *Mat. 17.* And when he was to ride in pomp to *Jerusalem*, he had no coach, no chariot, no horse or beast of his own, he was faine to ride upon another mans ass, *Mat. 21. 1. 2.* Oh, ye blessed Saints! admire and wonder at this, is not he the brightness of God, the Paradise of Angels, the beauty of heaven, the Redeemer of men, the destroyer of death, the King of Saints; and that he should become so poor for us? O! this is a wonder to Angels and men.

Fourthly, the fourth wonder in Christs humiliation, is this, *That he shed his blood six times for poor sinners*, and this is a great wonder

First, the first time was, when he was circumcised at eight days old, O what a blessed Jesus is this; What? ready for the sacrifice already? What, but eight days old, and yet shed thy blood for the salvation of mans poor soul?

Secondly, the second time was, when he was in his agony, when he was in the garden: *Matthew* tells us, *That his soul began to be sorrowful. Sore amazed* (saith *Mark*) *Mark 14. To be troubled* (saith *John*) *Joh. 12. Now my soul is troubled, what shall I say? save me from this hour.* Troubled, O Lord, What, thou that bindest up the proud waves of the sea, thou that turnest the hearts of Kings as the rivers of waters, thou that laidest the foundations of the earth, and spreadest the heavens as a curtain, thou that guidest the stars, and thunderest in the clouds; thou that upholdest all things by the word of thy power; and what, thou troubled? Oh, the horror, the terror, the sorrow, that seized upon the soul of Christ: Saith *Luke*, *He began to be in an agony; Luke 22. 44.* He began to be in an agony, and he sweat, what? not natural sweat, but blood; he was in a bloody sweat all over; he sweat clouds of blood, as the Original hath it.

Oh, how did Christ come swimming to us in blood, and have not we a tear to shed for all those streams of his? We did eat the lower grapes, and his teeth were set on edge; we climbed the tree, and stole the forbidden fruit: and Christ, he went up to the ladder of the cross and died. Oh, how lovely should Christ be in our eyes! we should wear this, crucifix in our hearts, and treasure it up, as *Moses* did the Manna in the pot; *Christs cross* (saith one) *is the golden key that lets us into Paradise*, and the Angel with the flaming sword is turned out; his red blood washed away our red sins.

But thirdly, he shed his blood for us, when his cheeks were nipt and torn, the pulling off the hair, as the Prophet speaks, *Isa. 5. 6. I gave my back to the smiters, and my cheeks to them that pulled off the hair.* Some be of opinion, that Christs cheeks were rent to his very chin, and his beard was pulled off; both very likely to be true: neither of them could be without much blood; for we find that the soldiers did blindfold him, and then smote him on the face, and bid him read what it was that smote; they made sport of it *Luke 22. 64.* O how was that face of his massacred and covered with blood, that was brighter then the Sun!

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He that was fairer then the sons of men : he that is the great glittering and sparkling Diamond in the ring of glory, how was he bespotted and besmeared with blood ? Oh, ye hard of heart, ye stubborn of heart, and indeed too stubborn are we all : if judgement and the hammer will not break your hearts, let love and mercy do it. Look unto Christ, and say, Hast thou suffered this for me, and shal not I love thee, O Lord, and serve thee, and obey thee, and honor thee ? So say, and so do, and the Lord say, *Amen.*

But then fourthly, Christ shed his blood when the crown of pricking thorns was put upon his head, *Mat. 27.* Some of the Fathers say, that he received 72. wounds in his head ; certainly there could not but much blood come out. Oh, what a sight was this, to behold that head of his, that was as the most fine gold, as the *Spouse* expresseth it to be now covered with thorns, and rent with thorns ; that he should wear the prickling crown of sharp thorns, that was fit to wear the crown of glory.

Fifthly, a fifth time when he shed his blood, was when his hands and feet were nailed to the cross : these beautiful feet of his that came skipping upon the mountains ; bringing the glad tidings of peace and salvation : *Skipping !* *Gregory* saith) from the throne to the cradle, from the cradle to the cross, and from the cross to the throne again. How were these blessed hands of his nailed and made fast to the cross ? O ye blessed spirits, look down from heaven, and you may see, even the *Almighty*, kneels at the feet of men. O ye Angels ! how should you be amazed at this, to see your Lord and Master so far deny himself, as to take upon him the form of a servant ? *We saw Jesus*, saith the Apostle, *made a little lower then the Angels*, to suffer death : the Creator not only become a creature but inferior to some of the creatures which he had made. O ye blessed Saints ! why do you not wonder at this wonder, to see the beauty of heaven, the Paradise of Angels, the brightness of his Fathers glory, the Redeemer of man, thus to humble and to take upon him man's nature, for the salvation of mans soul.

Sixthly and lastly. Christ shed his blood when the spear was thrust into his side, out of which presently gushed out water and blood, *John 9.* Some say, that the souldier that pierced Christ with a spear, was a blind man, but our Saviors blood sprinkling out upon his eyes, restored him to his sight and he became a con-
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vert a Preacher, and a Martyr : you will say a very strange cure, that the Physician should bleed, and his blood should be of that vertue that we should all be saved. Physicians be usually liberal of other mens blood, but sparing of their own ; but it was not so with our Physician, in stead of the patients bleeding in the arm, he bled in the side. Why dost thou shower down thy blood, and come swimming in thy blood ? Is not a drop sufficient ? *One drop, saith Luther, is more worth then heaven and earth.* Oh, love without measure ! Oh, wonderful redemption ! that God should take upon him mans frailty, that is wonderful indeed ! It is not enough for a King to pardon a thief, but that the King himself should die for the malefactor : this is beyond expression : thus did our blessed Lord, our blessed Savior : he died that we might live : he went and suffered in his agony, that *he might stay us with figs, and comfort us with apples* ; he endured the greatest pains that we might enjoy the sweetest pleasures. O, how lovely, how lovely was Christ in his sufferings ! Who would but love thee, thou King of Saints ? O Christians ! consider how much thy dear Lord and Savior hath suffered and undergone for thee. O precious blood ! it redeems us, it cleanseth us, it washeth us, it justifieth us, it sanctifieth us, it restoreth us to God, and bringeth us to heaven.

Fifthly, another wonder in Christs humiliation, is this, he suffered in his soul, *Matth. 26. 38. My soul is exceeding sorrowful, even unto death*, said Christ : O what a word was this for a God to speak, to say, *My soul is exceeding sorrowful, even unto death* ! But a man to say so, is no great wonder : but for God to say so, O this is a great wonder indeed ; the sufferings of his soul, was the soul of his sufferings. Christ yeilded his soul for our souls, his soul in our souls stead.

Many of the faithful servants have suffered much in their bodies, as the Martyrs that were racked, and burnt, and sawn asunder, but they had much freedom in their souls, there souls were full of much spiritual joy and comfort : but now Jesus Christ did not only suffer in his body, but in his soul, and this, is that which makes the wonder the greater, that Christ suffered in his soul : he drank the cup of afflictions that we might drink the cup of consolation. He tasted death for us, that we might taste life for him, Christ was forsaken, that we might never be forsaken.

A sixth wonder in Christs humiliation, is this, that Jesus Christ should suffer himself to be so much mocked: He was mocked, as *Samson* was by the *Philistians*, when his eyes were put out: And truly this is a great wonder.

First, if we consider who Christ was. 1. If we consider who they were that mocked him: Christ he was God, the God man, they were but dust and ashes. First, they did spit upon him. 2. They blindfolded him. 3. They crowned him with thorns. 4. They put a reed into his hand, in stead of a scepter. 5. They cloathed him with purple garments. 6. They bowed their knees to him in scorn. 7. They saluted him with, *Hail King of the Jews*. 8. They made him carry his own cross on which he was to be hanged, as malefactors go with balsters about their necks to execution, so they made *Christ carry his cross*. 9. They reviled him, wagging their head. 10. They crucified him with two thieves, and in the midst of them, as though he had been the Prince of thieves, the greatest malefactor of them all. 11. They insulted over him in his misery: thus they never left him, till his soul left the world; and all this they did in scorn to him, that they might make his death the more painful and shameful. Oh, Sirs, this is no smal wonder, if we consider how Jesus Christ was mockt.

The seventh wonder in the humiliation of Christ, was this he suffered much from his Father: here is a wonder, if you talk of wonders. Jesus Christ did not only suffer from *Jews* and *Gentils*, *Scribes* and *Pharisees*, *Judas* and *Pilate*, wicked men and Devils, but he suffered too from his Father: and this is that which makes the wonder the greater, *Isa. 53. 10.* it pleased the Lord to bruise him, he hath put him to grief. Mark, one would have thought, if God would spare any, it should have been his Son, his own Son, his beloved Son, his begotten Son, his bosom Son, and yet God spared him not a jot, *Rom. 8. 32.* He that spared not his own Son, but delivered him up for us all. Mark here, God did not spare him, but delivered him up for us. If Jesus Christ will come and take our sins upon him, God will not spare him, but let out the fulness of Justice, and justice to the full upon him, till he hath payed the uttermost farthing of Justice. O blessed Jesus! didst thou undergo so much for our sinning, for our offending, for our rebelling? O then, what infinite cause have we to love thee and obey thee, and honor thee, for the

the more he hath done and suffered for us ; the dearer ought he to be unto us.

Eightly, the last great wonder that I shal mention, is this, Christ fore-saw all this, and yet he willingly undertook it to save mankind. Christ knew before he came from heaven, how his Country-men the Jews would use him and that one of his family would betray him, *Joh. 6. 4.* saith the Text, *Jesus knew from the beginning who should betray him* ; nothing was in the womb of time that was not first in the womb of Christ : he knew it from the beginning, saith the Text : Now that our Lord Jesus Christ should foreknow all this most wonderful misery that he endured, yet that he should come freely, willingly, and joyfully from heaven, to die and suffer by and for such poor wretches as we are ; here is a wonder to Angels and men, *Heb. 10. 11.* *Lo I come,* saith Christ, *to do thy will, O God.* Lo, I come, and what was it he was to do ? Why to suffer for poor man, to redeem poor man. Do you see here, Sirs, What great love Christ bore to his people, rather then they should be in hell, and be damned, Jesus Christ would come from heaven, and suffer all this for them, though he knew before how he should be used ? O this is a great wonder, dear Christians, me thinks such a pearl should sparkle in our eyes : we sail to glory, not in the salt sea of our tears, but in the red sea of Christs blood, Truly, it is wonderful to think how much Jesus Christ did for us, and how little do we for him : the greater his sufferings were, the greater were our sins ; the greater his pain was, the greater should be our love to him again. I shal make of this point an use of information and exhortation.

Use 1. Is it so that a believers Savior is a wonderful Savior, then it informs us of eight things.

First, my first inference is this, that Christs sufferings were great sufferings in what he endured for men in his body, and in what he suffered from God in his soul. Christ did not only endure pain in his body, but agony in his soul. Oh, the sea of sufferings, the sea of sorrow, the sea of blood, the sea of tears, that our blessed Savior waded through, to come and bring peace to our souls, salvation to our souls, grace and glory to our souls. He suffered from God, he suffered from men his enemies, he suffered from men his friends, he suffered from Devils, he suffered in his Name, he suffered in his members, he suffered in

his body, he suffered in his soul; the cause was our sins, the effect our salvation. If you look through the chronicle of his life, you shall find his whole life full of sorrow and misery: *He was persecuted, he was tempted, he was reproached, he was falsely accused, he was apprehended, he was betrayed, he was crucified.* What shall we say more? What can be said more? He was so full of sorrow, he took his name from sorrow; our Lord Jesus Christ is called a *man of sorrows, Isa. 53. 3. a man of sorrows, and acquainted with grief.* Now judge, Sirs, whether Christs life was not full of sorrows, he took his Name from sorrow. O sweet Jesus! thy sufferings were great. That is my first inference.

Secondly, Jesus Christ suffered by himself, but not for himself; he was alone in his sufferings, neither Angels nor Saints bore any part with Christ in his sufferings, no, he drank the bitter cup alone, *He alone purged our sins, Heb. 1. 3. He alone, he by himself,* saith the text, *purged our sins.* Not, Christ had none to help to bear his heavy burden with him, he bore it himself alone. But, my beloved, though our Lord Jesus Christ suffered by himself, yet did he not suffer for himself, he suffered for us, he suffered that which we deserved, *Isa. 53. 4. 5. He hath born our griefs, and carried our sorrows: he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* Do you see here, Christians, how many *ours* are here? our griefs, our sorrows, our transgressions, our iniquities, our peace: you have here five *ours*: so again, *For our sakes he became poor, 1 Cor. 8. 9. Mark. for our sakes.* Beloved, he was born for us, *Unto us a child is born: he was given for us, to us a Son is given, Isa. 9. 6. He was made a curse for us Gal. 3. 13.* The text tells us, *He was made a curse,* but it was for us, *He was delivered up for us, Rom. 8. 23. Who spared not his own Son, but delivered him up for us all,* O, Sirs, all these things they were for us, born for us, given for us, made a curse for us, made sin for us, delivered up for us, lived for us, died for us, and is now in heaven interceding for us, *Heb. 7. 25.* So that my brethren, all that our Lord Jesus suffered, it was not for himself, but it was for us, our blessed Savior suffered for us; that we might not suffer. This is the second inference.

Thirdly, my third is this, that it is more for Christ to suffer any thing, then for all men and angels to suffer all things. Pray,

mark, **Sirs**, if all the **Kings and Emperors** in the earth, should have left their **Throns**, their **Crowns**, their **Kingdoms**, their **Scepters**, their **glory**, their **honors**, and **Princely robes**, and have come and took upon them a poor *Lazarus* his condition, to go poorly, and fare hardly, and die shamefully; why all this had not been so much as for **Jesus Christ the Son of God**, to have suffered the least thing he did suffer. Now further, I say, if all the **Angels in heaven**, and men on earth, had come and suffered, and died ten thousand deaths, it had not been so much, put all together, as it was for **Christ** to suffer any thing, because they are creatures he the *Creator*; they are *servants*, he the *Master*; they are *subjects*, he the *Prince*; they are mean, he is mighty: *He is King of Kings, and Lord of Lords: He thought it no robbery to be equal with God, Phil. 2.6.* Now, I say, it would not have been half such a wonder, if all the **Angels in heaven**, and men on earth, had come and suffered, as it was for the **Son of God**. Oh, this is a wonder of wonders, his sufferings were wonderful, his humility was wonderful, his patience was wonderful, his love was wonderful, greater love could none show, he loved us so, that he died for love. Now, I beseech you, consider this inference, which was this, that it is more for **Jesus Christ** to suffer any thing, then for all men and **Angels** to suffer all things. And indeed, **Sirs**, let me tell you, I want words to express it, or set it forth; for there is both want of words, and want in words to express this matter:

Fourthly, my fourth inference is this, in what a miserable case lay we, in that our **Lord and Savior Jesus Christ** must endure all this, suffer all this, bear all this, undergo all this, for poor sinners; in what a miserable case lay we in, think you? Certainly, the misery of man was very great, that man should need such redemption as this. Oh, what a breach had sin made between God and us, that the **Son of God** must come from heaven to earth to suffer all this! Oh, **Sirs**, mischievous sin, I say, mischievous sin had undone us: sin hath robbed every one of six jewels, every of which jewels were more worth then heaven and earth. Would you know what jewels they be that sin hath robbed us of? I will tell you, and then you will say with me, that we were in a very miserable case.

First, it robs us of the **Image of God**: was not this a precious jewel think you? I say, it robbed us of the **Image of God**, and

drawn

drawn in man the Devils picture. Malice is the Devils eye, oppression is the Devils hand, blasphemy is the Devils tongue, and hypocrisy is the Devils cloven foot. 2. Sin robs us of our sonship, & made us slaves to the Devil, slaves to sin, or slaves to the world, and slaves to our selves. This is another jewel we lost. 3. It robs us of our friendship with God, and made us enemies to God, enemies to Christ, enemies to our own souls, and enemies to all that is good. 4. It robs us of our communion and fellowship with the Father, Son and Spirit, and makes us strangers and aliens. 5. It robs us of our rights and priviledges, of heaven and heavenly things, and makes us the children of wrath and heirs of hell: 6. It robs us of our honor and glory, and made us vile and miserable, as you may see, *Isa. 1. 6. There was no soundness, from the crown of the head to the sole of the foot.*

Now, Sirs, put all this together, and then see whether or no we are not miserable, and whether we did not need a Savior to come and deliver us from this misery, into Which our souls were plunged. Now here is our happiness, Christians, in Christ we have all these jewels again that were lost in the old Adam; the glorious Image of God, our sonship our friendship, our fellowship, our priviledges, and our glory and honor. we have all again by Jesus Christ. O Sirs, man was in a very sad condition, man had brought himself into a sad condition our condition was a miserable condition.

A first inference is this, Jesus Christ brought life to us, but we brought death to him; a life of grace, a life of comfort, a life of glory. Christ brought glory to us, but we brought shame to him: Christ brought riches to us, but we brought poverty to him; he brought joy to us, but we brought sorrow to him, sorrow upon sorrow: we put a crown of thorns upon Christs head, Christ put the crown of glory upon our heads. We thought the earth too good for Christ, and would not let him live here, but put him to death, but Christ thinks not heaven too good for us: we be ashamed to own Christ before men, but Christ is not ashamed to own us before his Father. and his holy Angels. We condemn Christ, but Christ justified us. O Sirs, think of your unkindness to Christ, and let the consideration of his infinit love and favor to you, draw out your affections after him. That is the fifth.

My sixth inference is this, all believers have exceeding cause to bless God for Jesus Christ. God the Father gave Christ to us who were not his friends, but enemies; to us who were not sons, but slaves; to us who were not Angels, but men; to us who loved not God; but hated him. Oh, have not we cause to bless God for Jesus Christ? In *John 3. 16.* *God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life.* Oh, Sirs, what a gift is Jesus Christ!

Seventhly, if Jesus Christ be so wonderful. Oh then, how vile a thing, how base a thing is it for the hearts of men to prefer any thing before Jesus Christ? I beseech you and I beg of you all, to mind this inference, Surely, Sirs, if Jesus Christ be so wonderful, so precious, so lovely, so rich, so sweet, so rare; Oh then, it is a most abominable thing, a wicked thing, a vile thing, to prefer any thing before Jesus Christ. Oh, I may speak it with grief of heart; there be too many in the world that set light by Christ, and make nothing of Christ, and love not Christ, and prefer every base lust before Christ, though there is nothing more cursed then this, yet there is nothing more common then this, Christians, for men to prefer the vilest of things before Christ.

First the wicked wordling he prefers the trash of this world before Jesus Christ, he can leave hearing, and praying, and reading, and fasting, to follow the world; he prefers gold before God; earth before heaven, gain before glory, his corruptible silver before his Saviour. O the wicked wordling, thou wretched wordling, can thy riches save thy soul? Let me ask thee, Can thy riches deliver thee from hell? Can thy riches bring thee to heaven, that thou thus preferrest them before Christ. Oh, the Lord Jesus will come in flames of fire, to take vengeance on such, and then thou wilt know to thy cost, and pain, and torment that thy riches cannot keep thee out of hell, much less bring thy soul to heaven, then thou wilt see thy folly when it is too late.

Secondly, drunkards, wicked drunkards prefer their drunkenness before Christ: the drunkard prefers his pots before Christ; the drunkard wades through a sea of drink to his grave; he can sit a day or whole night in an Ale house, and think it but a little time, but an hour in the service of God, O how tedious is that!

Oh,

Oh, that drunkard, that now turnest off thy cups so fast, God Almighty hath a cup for thee, but not a cup of sack, nor, a cup of beer, but a cup of wrath, which thou shalt drink to eternity, which is worse then to drink scalding hot lead down thy throat: he hath so much liquor here, not only to drink to quench his thirst, but to drink to excess, till he say and do he knows not what: in hell he shal have little enough, there is never a Tavern, or Ale-house there, no, there is not a drop of water to be got all hell over. O thou wretch! thou shalt live in burning flames, and thy tongue shal cleave to the root of thy mouth: and if thou wouldest give a thousand worlds for one drop of water thou shalt not have it: and therefore, I beseech you, if any such there are here, in the Name of God, hear and fear, and do no more so wickedly. O, I would not be in thy condition for ten thousand worlds; and yet I cannot but have bowels of pity towards thee, which constrains me thus to speak, knowing thy condition better then thou dost thy self. O couldest thou but speak with thy fellow drunkards that are now in hell, O what dreadful stories would they tell thee of their burning, and suffering, and pain, and torments: some are in hell already for the same sins you live in; and if you live and die without Christ, you shal be ere long with them.

Thirdly, the sweater, the blasphemous swearer, prefers his oaths before Christ: many can swear by their *Creator and Maker*, and speak proudly, and look highly, and walk contemptuously, as if there were no God to punish, no Devil to torment. Well, let me tell thee, O thou swearer, that now delightest in cursing, thou shalt be ere long sent with a curse to a cursed place: *Depart, ye cursed into everlasting flames*, will Christ say to such persons.

Lastly, the proud person prefers his pride, before Christ: if a fine sure of cloathes did ly on the one hand, and Christ on the other, the proud person would rather put on the sure of cloathes then Christ. O I beseech you, Sirs, consider what a vile and abominable thing it is to prefer any thing before Christ: *Consider this*, saith the *Psalmist*, *ye that forget God, lest he tear you in pieces, and there be none to deliver you*. O pour wretch, consider of that text, thou lyest open to all the judgements in this life, and to all the torments in the life that is to come, all ye wicked ones that prefer any thing before Christ.

Rightly, the last inference is this, if Jesus Christ be so wonderful, O then, every one that heareth of Christ, should think it to be a most dreadful thing to miss of Christ.

O Christians and friends: consider of it, certainly that man or womans condition must needs be sad indeed, that lives and dies without Jesus Christ. O poor wretch! the Devil looks but for a look from God to come and rent thee, and tear thee in pieces, and draw thy soul to hell. Poor soul thy soul is in danger every hour, of being arrested by death, and carried prisoner to hell. Oh, Sirs, I beseech you, do you think and consider with your selves, what a sad thing it is to miss of Christ. Until a man is in Christ, he hath nothing, he knows nothing, he enjoys nothing, and can do nothing, and is fit for nothing, and is worth nothing. *Prov. 10. 20.*

Oh, I beseech you, that you would consider seriously, that of all miseries, this is one of the greatest miseries, to miss of Christ: We are never able to lament the loss of that poor soul that looſeth Jesus Christ; all losses be wrapt up in that one loss; and therefore, I beseech you all, both good and bad, berthink with your selves what a sad condition that person is in that misseth of Christ. So much for this use of information.

A Believers Golden Chain.

I Come now to the second use, and that is an use of exhortation; and here I shal make a *Golden chain of twelve links*, for believers to wear about their necks.

1. Hear the best men. 2. Read the best books. 3. Keep the best company.

First, hear the best men. O Sirs, hear a soul-enriching Minister, a soul-winning Minister, a soul-searching Minister, one that declareth the whole counsel of God, that gives the Father his due, the Son his due, the holy Ghost his due, one that maketh hard things easie, and dark things plain. Many there are, I may speak with grief, and to their shame, who in stead of making hard things easie to the people, make easie things hard to the people, plain things dark, speaking in unknown tongues, which the people understand not, and all to work a vain admiration of them in the ignorant; but how unlike to Christ and the Prophets and Apostles; these are, I will leave you to judge. This is, as if men should make a scaffold as high as the steeple, when his

his work is down upon the ground Ministers are fisher-men ; now you know if fisher-men should wind their nets together, they would catch nothing ; but if they will catch the fish , they must spread their net. The application is easie: A sanctified heart is better then a silver tongue : a heart full of graces , is better then a head full of notions : notional knowledge it may make a mans head giddy , but it will never make a mans heart holy : that which most tickleth delicate ears, least helpeth diseased souls: how are we to speak to God and live , much less to speak from God to the people that they may live ? How holy had they need to be, that draw near to a holy God ? Ministers are called Angels , because we should be as Angels in our lives : but if Angels fall, they turn Devils. O , we should be holy , as the holy Angels. It is the foolishness of preaching that saves souls, but no foolish preaching. Christ taught them as they were able to hear it, and as they were able to bear it. *Mark. 4. 33. Paul, was excellent at this, I had rather speak five words in a known tongue, then ten thousand words in an unknown tongue. A man may be a great schollar, and yet a great sinner, Judas the traitor, was Judas the preacher ; therefore, Sirs, let me beseech you for your poor souls sake, hear those Ministers that come nearest to Christ, the Prophets and Apostles. He is the best Preacher that doth most good, and wins most souls. You may go from men to truth, but not from truth to men ; for the best of men, are but men at the best.*

2. *Read the best books, for in them you will find the best things, and compare what is spoken in the books of man, with what is written in the Book of God.*

3. *Keep the best company, be much with them that are much with God; walk with them that walk with God. Truly our fellowship is with the Father and with his Son Jesus Christ, I Job. 1. 3. Forake all bad company, and joyne thy self with good company : let them be thy choicest companions, that have made Christ their choicest companion : lay them nearest your hearts, who ly nearest Christs heart ; carry them in your bosom by love, who shal be carried by Angels into Abrahams bosom ; let Christs Dove be your love : with whom should believers be, but with believers ? You know what our English Proverb is, Birds of a feather will flock together. Being let go, they went to their own company, Acts. 4. 23. Indeed none are fit company for a be-*

liever, but a believer : to see a Saint and a sinner sociating one with another, is to see the dead and the living to keep house together : carnal men, though they be *naturally alive*, yet they are *spiritually dead* : it is better to be with *Lazarus*, though in his *rag*, then to be with *Diogenes*, though in his *robes*. *He that walketh with the wise, shall be wise*, *Prov. 13. 20*. O dwell where God dwells, make them your companions on earth, who shall be your companions in heaven. That is the first.

II. Meditators often, think often on the four last things, Death which is most certain, Judgement which is most strict, Hell which is most doubtful, Heaven which is most delightful.

First, meditate upon *Death*, which is most certain. *He hath appointed unto all men once to die*, *Heb. 9. 27*. Out of the dust was man formed, and into the dust shall man be turned. To think of *Death*, is a death to some men : but, beloved, meditate upon death ; the meditation of death, will put sin to death. Death to the wicked is the end of all comfort, and the beginning of all misery ; but death to the godly, is the out let to sin and sorrow, and the in let to peace and happiness. The Saints enjoyments shall be incomparable, when the sinners torments shall be intolerable, when a *believers soul* goeth out of his own bosom, it goeth into *Abrahams bosom* : when a *Believer dies*, he leaves all his bad behind him, and carries his good with him : when a *sinner dies*, he carries his bad with him, and leaves his good behind him : the one goeth from evil to good, the other from good to evil. When a Saint leaves the world, his flesh returns to the dust, and his *spirit returns to rest* : when a sinner leaves the world his body goes to worms to be consumed, and his soul goes to flames to be tormented : the one goes to *Abrahams bosom*, the other to *Beelzebubs bosom* : *The chaff to the fire, and the wheat to the barn*. Ob, for the Lords sake, meditate upon death. when you come into the world, you do but live to die again : when you go out of the world, you do but die to live again : he that lives well, cannot die ill : he that is assured of a life that hath no end, cares not how soon this life is at an end, but he that lyes without fear, shall die without hope. He that hath no grace in this life, shall have no true peace in his death. An old sinner is nearer to the second death, then he is to the second birth : his body is nearer to corruption, then his soul is to salvation. Death levelleth the highest mountains with the lowest valleys :

valleys : the *Robes* of Princes, and the *rags* of Beggars, are both laid up together in the *ward-robe* of the grave. The reason why men so little prepare for death, is, because they so little think of death : when they feel sickness arresting them, then they fear death approaching. The *Grave* is a bed to rest in, but not a shop to trade in. When the soul in death takes its flight from its loving mate, they shall meet no more till the general Assize. When you are putting off your cloths, think of the putting off your tabernacle, be going to your beds, as if you were going to your graves, and so close your eyes in on world, as you would open them in another world : when you are creeping between the sheets, then think of your winding-sheet. Remember, *Christian*, that God can as easily turn you into the dust, as he could take you out of the dust. To day is your living day, to morrow may be your dying day : the meditation of death, will prepare you for death.

2. *Meditat upon Judgement.* which is most strick : we must all appear before the *Judgement seat* of *Christ*. They who will not come before his Mercy-seat, shall be forced to come before his Judgement-seat : they who will not hear his word, shall feel his sword ; they who are graceless in this day, will be speechless in that day. Do you mind me, *Sirs* ? At the worlds end, such will be at their wits end, to see the earth flaming, the heavens melting, the stars falling, the graves opening, the Judgements hastening, the Sun and Moon mourning, & *Christ* and his Angels a coming : he that comes to raise the dead, will also come to judge the dead. O *Sirs*, the great day to great sinners, will be a terrible day, when they shall see *Christ* coming in the clouds, who hath the person of a man, but the power of God, being crowned with dignity, and guarded with Angels, and enraged with anger, and enabled with power to bring all Kings & Nobles, high and low, rich and poor, to his Bar, and there he will judge them, not by the witness of their countenances, but by the blackness of their consciences. He that was guarded to the cross with a band of souldiers, shall be guarded to the bench with a guard of Angels. You that make no account of his coming, how do you think to give an account at his coming ? For the Lords sake meditat upon Judgement : the meditation of judgement, *Sirs*, may make you judgement proof : They who now judge themselves in their own privat Sessions, shall not be judged by *Christ* at his publick Assize.

3. *Meditate upon Hell which is most doleful.* O Sirs, heaven is a place where all is joyful, and hell is a place where all is doleful: In the former there is nothing but happiness, and in the latter there is nothing but heaviness, *Psal. 9. 17. The wicked shall be turned unto hell.* Mark, Sirs, *The wicked shall be turned unto hell.* O dreadful place! where the Devil is the Jaylor, Hell is the prison, damnation the punishment, eternity the time; brimstone the fire, and men and spirits the fowel: to endure this, will be intolerable; to avoid it, will be impossible. This is the day of Gods long-suffering, that will be the day of mans long-suffering; there they may suffer, and suffer pain without ease, and torment without end, sorrow without succour, and misery without mercy. For the Lords sake meditate upon Hell. Oh, what Hells are there in Hell, the loss of God, the loss of Christ, the loss of Saints, the loss of Angels, the loss of all good, and endless, caseless, remediless torments must be their portion. O that you would but often think of Hell. If once thou droppest into Hell, after a thousand years you will be as far from coming out as at your first entrance in: there is a way to keep a man out of Hell, but no way to get a man out of Hell. The wheat and the chaff they may both grow together, but they shal not both ly together. In hell there shall not be a Saint among those that are terrified, and in heaven there shall not be a sinner among those that are glorified. The sea of damnation shall not be sweetned with a drop of compassion. Will you pity a body that is going to the block, and will you not pity a soul that is going to the pit? What a sad visitation is that, where the black horse of death goeth before, and the red horse of wrath followeth after? O that must needs be sad, when one death comes upon the neck of another. A mans condition in this life may be honorable, and yet his state, as to another life, may be damnable. Poor *Lazarus* goes to Heaven, when rich *Dives* goes to Hell. It is better to go to Heaven poorly, then it is to go to Hell richly. O Sirs, let us go into Heaven by contemplation, that we may never go into Hell by condemnation.

4. *Meditate on Heaven that is most joyful, Matth. 25. 34. Come ye blessed, inherit the Kingdom prepared for you.* Heaven is a place where all joy is enjoyed, mirth without sadness, light without darkness, sweetness without bitterness, life without death, rest without labor, plenty without poyerty. Oh, what joy

entereth into a believer, when he enters into the joy of his Master! Who would not work for glory with the greatest diligence, & wait for glory with the greatest patience? Oh, what glories are there in glory, Thrones of glory, Crowns of glory, Vessels of glory, a Weight of glory, a Kingdom of glory: Here Christ put his grace upon his Spouse, but there he puts his glory upon his Spouse. In heaven the Crown is made for them, and in heaven the Crown shal be worn by them. In this life Believers have some good things, but the rest and the best are reserved for the life to come, O Sirs, meditate upon Heaven, the meditation of Heaven will make us Heavenly: Heaven is not only a possession promised, but a possession purchased. When our contemplation and conversations are in Heaven: then we enjoy heaven upon earth. To be in Christ is Heaven below; and to be with Christ, is Heaven above. There cannot be a better being for us, then to be with the best of beings. *To me to live is Christ, and to die is gain, Phil. 1. 12.* Paul was contented to stay a while out of Heaven, that he might bring other souls into Heaven; his life to them was most useful, but his death to him was most gainful. Let our condition be never so great it is Hell without him: and let our condition be never so bad, it is a heaven with him. *I had rather be in Hell with Christ, then in Heaven without Christ, saith Luther.* Indeed Hell it self would be Heaven, if God were in it; and Heaven would be Hell, if God were from it. That which makes Heaven so full of joy, is that it is above all fear; and that which makes hell so full of horror, is that it is below all hopes; the vessels of grace shal swim in the Ocean of glory. Here all the earth is not enough for one man: but there, one Heaven is enough for all men. A Believer should see with an eye that is purified, what he shal shortly see with an eye that is glorified. We may talk of the greatest of our Crowns, but we shal never know the weight of our Crowns, till they be set on our heads. That is the second.

III. Set the watch of your lives by the Sun of righteousness, *Mal. 4. 2.*

Live in print, and keep the copy of your lives free from blot and blurs, that the characters thereof may be read by all, and bring up the bottom of your lives to the top of your lights; then only doth the watch of our lives move with uprightness, when

it is set by the beams of the Sun of righteousness. *The grace of God that bringeth salvation, hath appeared to all men, teaching us to deny ungodliness and worldly lust, and to live soberly, righteously and godly in this present world, Tit. 2.11.12.* They who will not submit to grace teaching, shall never enjoy grace. Salvation. Oh, live so, that the word which hath brought Salvation to your Souls, may bring your Souls unto Salvation; that you may be such jewels of Grace, as shall be lockt up in the Cabinet of Glory. The Father of light takes no pleasure in the children of darkness: *Let your light so shine before men, Mat. 5.* We must first shine in Grace, before we can shine in Glory. They who look for a Heaven made ready, should live as if they were in heaven already.

There are four things that make up a new creature. First. Light. 2. Life. 3. Holiness. And 4. Good works. The children of light must put on the armor of light.

I cannot but sadly reflect on the inconstancy of rotten professors: an applauded Christ shall have many *Hosannas*, but a condemned Christ shall have many *crucifixes*; but a true Believer can as well go with Christ to the tree where he is to be crucified, as he can go with Christ to the Throne where he is to be glorified. Oh, how unanswerable are the lives of some professors, to the light of professors? They know much but do little: they know the good they are to do, but they do not the good they know. They speak of things above, but they love and follow after things below. A man is not what he saith, but he is what he doth. To say what we do, and not do what we say, is but to undo our selves by doing. Take heed, Sirs, that you do not talk your selves to hell with heavenly words. What is the great prejudice that the world hath against professors, but this, that they who profess against pride more then others, are themselves proud as others. They profess against covetousness more then others, but are themselves as covetous as others: they often meet together to be better, but they are never the better for their often meeting together: do but take away their profession and you take away their Religion. They have nothing of the shape, but the skin: they are better in their outsides, then they are in their insides. O Sirs, if godliness be evil, why do you so much profess it? And if godliness be good, why do you so little practise it? Either take Christ into your lives, or

Christ out of your lips : either obey his commands more , or else call him Lord no more : either get oyl in your lamps , or cast away your lamps : to be a professor of piety , and practiser of iniquity , is an abomination unto the Lord. Some would not seem evil , and yet would be : so others would seem good , and yet would not be so : either be what thou seemest , or else seem what thou beest. There are many that blush to confesse their sins , that did never blush to commit their sins. There is nothing done in vain , but that , that is vainly done. O *Christians* ! bring your light to the light ; what darkness can obscure them , who have a Sun above them ? Believers , when their candles are put out , they can fetch light from the Sun of righteousness : the nearer you are to such a Sun : the clearer will be your light. Oh, *Christians* , you are never the better for your lights , if you are not made better by your light : he that sins against his light , will at last sin away his light : if thy light do not put sin and the world under thy feet , it will never put a crown of glory upon thy head. That is the third.

IV. Be willing to want what God is not willing to give.

As God hath never the less for the mercies he giveth , so he hath never the more for the duty he taketh. Man is such a debtor to God , that he can never pay his due to God : We are so far from paying of the utmost farthing , that at the utmost we have not a farthing to pay ; there is no man but he hath received more good then he deserveth , and done more evil then he hath suffered : therefore he should be contented , though he enjoy but little good ; and not discontented , though we suffer much evil ; let us therefore be contented 1 Tim 6.8. A Christian is to submit to the will of Gods disposing , as well as to the will of Gods commanding. That man obtains his will of God , who submits his will to God. A gracious heart should never be out of heart , because he hath said , *I will never leave thee , nor forsake thee* , Heb. 13. 5. He that hath said it , will not unsay it : therefore take up your contentment in Gods appointment. We are not to be troubled for this , that we have no more from God : but we are to be troubled for this , that we do no more for God. A Christian , though he hath a will of his own , yet it becometh not a Christian to do his own will : contentment without the World , is better then the world without contentment. Christian , get a holy heart , and thy estate on earth shal be transcendent , yea thy estate on earth shal be sufficient. Christian , is not God willing to

give the riches, O then, be thou willing to want riches. Is not God willing to give thee health: O then, be willing to want health. Is not God willing to give thee children: O then, be thou willing to want children. Is not God willing to give thee thy desire in this thing or that thing: O be thou willing to want that thing. We many times stand in our own light. Never were any Saints their own carvers: but before they had done they cut their own fingers. *Lot* (you know) was put to his own choice, and he chose *Sodom*, but you know how it fell out, it was not long before *Sodom* was burnt. So *Rachel* said, Give me children or else I die: and she had a child, and it cost her, her life. *Abraham* desired the life of *Ishmael*, but he had but little comfort of him all his days. Therefore, dear Christian, submit thy will to Gods will: That soul shall have his will of God, that desires nothing but what God will. Do but take care of all that which belongs to God, and God will take care of all that belongs to you.

It is nothing but reason that God should fall out with them in the course of his providence, that fall off from him in the course of their obedience. Wicked men make the world their treasure, and God makes the world their torment: When they want estates, they are troubled for them: and when they have estates, they are troubled with them. Murmuring persons think every thing too much that is done by them, and every thing too little that is done for them, God is as far from pleasing them with his mercy, as they are from pleasing God with their duty. It is unthankfulness that is the cause of the earths unfruitfulness. Did a man believe that the Lord would not fall in his body, how carefully would he look after his soul. It is only the Christian man that is the contented man, he doth not quarrel with God for mercies denyed, but blesteth God for mercies bestowed. The higher a Christian is raised above the things of the earth, the more he is ravished with the joys of Heaven. That is the fourth.

V. Crucifie your sins, that have crucified your Savior.

They that are Christs, saith *S. Paul*, have crucified the flesh with the lusts thereof, Did the rocks rent when Christ died for our sins, and shal not our hearts rent that have lived in our sins. O the nails that pierced his hands, should now pierce our hearts. They should wound themselves with their sorrows, who have wounded him with their sins: that they have grieved his Spirit.

it should grieve their Spirit. Oh, that ever I should be so bad a child to him, that hath been so good a Father to me! Our sins hath been our greatest traitors, and our Savior hath been our choicest helper.

Oh, put sin to death, that was the cause of Christs death. If one should kill our father, would we hug him and embrace him as our friend, let him eat at our Table, and not rather hate and detest the very sight of him? If a snake should sting thy dearly beloved Spouse to death, wouldst thou preserve it alive, warm it at the fire, hug it in thy bosom, and not rather stab it with a thousand wounds? And were not our sins the cause and instruments of Christs death? Were not they the whips that scourged him, the nails, the cords, the spear, the thorns, that wounded him, and fetched the heart blood from him: and can we love our sins that killed our Savior? Can a Spouse love her Husband, and her heart embrace an adulterer? We complain of the sins of Judas, and of the Jews, and seem to hate them, and spit at the mention of them, and can we love our Judas sins, that set them all on work, and put Christ to death? And yet how many are there that had rather have sinful self satisfied, then to have sinful self crucified. Oh, sin is that mark at which all the arrows of vengeance are shot: were it not for sin, death had never had a beginning, and were it not for death sin would never have an ending. Man began to be sorrowfull, when he began to be sinful. The wind of our lust blowed out the candle of our lives. If man had had nothing to do with sin, death had had nothing to do with man. Oh, did sin bring sorrow into the world? O then, let sorrow carry sin out of the world. Of all evils, sin is the greatest evil. *Rom. 6. 23. The wages of sin is death.* Oh, it is worse then punishment, banishment and imprisonment: sin killeth both body and soul it throws the body into the cold earth rotting, and the soul into the hot hell a burning. O, for the Lords sake, think of this, and weep for this betimes: let the cry of your prayers out-cry the cry of your sins.

Nothing can quench the fire that sin hath kindled; but the water which repentance hath caused: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 Joh. 1. 9.* A Saint is not free from sin, that is his burden: a Saint is not free to sin, that is his joying: sin is in his soul, that is his lamentation: his soul is not in sin, that is his consolation.

lation. *If you will not sin in your grief, then grieve for your sins. That is the fifth.*

VI. Do you bless God most, who are most blessed.

God is good to all, but to Israel he is truly good, even to such as are of a clean heart, *Psal. 73. 1.* They can never speak good enough of God, who have tasted the goodness of God: it is but reason that they should bless most, who are the most blest. They who hold the largest terms, must pay the greatest rent. Differing mercies, call for differing duties. It is very meet that he should be magnified by us, that makes us meet to be glorified with him. O Christians, if he hath called you out of your marvellous darkness into his marvellous light, you ought to show forth his marvellous Praise. *1 Pet. 2. 9* But you are a chosen generation, a royal Priesthood, and holy Nation a peculiar people, that you should show forth the praises of him, who hath called you out of darkness into his marvellous light. Men should not glory in what they have received, but they should give glory for what they have received. The glory of God must be the golden Butt, at which all the arrows of duty are shot. Grace in our hearts is like stars in the Heaven, that shine not by their own splendor, but by borrowed beams from the Sun of righteousness. *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints, in light, Col. 1. 12.*

As the best of means should make us fruitful, so the best of mercies should make us thankful. Shal a Saint find God a master that is bountiful, and shal not God find a Saint a servant that is dutiful? If he gives us any enjoyment, it is but for his own entertainment. He shal never want mercy, that doth not play the wanton with mercy. To bless God for mercies, is the way to increase them: to bless God for miseries, is the way to remove them. No good lives so long, as that which is thankfully improved: no evil dies so soon, as that which is patiently endured. O Christians! give all your glory unto him, who hath given all his glory unto you, and do as those glorified ones do in glory. *The four and twenty Elders fell down before him that sat on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the Throne saying, Thou art worthy, O Lord to receive all glory and honour and power, for thou hast created all things, and for thy pleasure they were and are created, Rev. 4. 10. 11.* All you have is derived from God, let

all you have be turned to God. The more Gods hand is enlarged in the blessing of us, the more our hearts should be enlarged in the blessing of God, O believers! He hath frowned upon others, but he hath smiled upon you. He hath past by others doors, and knockt at your doors. He hath made you light, when others are dark. He hath made you living, when others are dead. He hath made you *Heirs of Glory*, when others are *Children of wrath*. He hath made you Sons, when others are slaves. He hath made you higher then Angels, when others are no better then Devils. This hath He done and more, for you who are believers. Now, have you not great cause to bless God? Whilst man is a blessing God for his mercies, God is a blessing of man with his mercies. Can you find me out that good that is not given you, or that evil that is not forgiven in you? God he deserves more from every Christian, then he demands from any Christian: Where this Sun of mercy shines hottest, there the fruits of Grace should grow fairest. That is the sixth.

VII. Fear not the fear of men.

Wicked men must not be feared, though they be never so mighty; nor followed, though never so many. *Fear not them that can kill the body* (saith our blessed Savior) *and can do no more.* *Math. 10. 28.* If a righteous cause bringeth us into suffering, a righteous God will bring us out of suffering: if we suffer for well-doing, we do well in suffering. Shal we cease to be professors, because others will not cease to be persecutors? If ye suffer for well-doing (saith the Scripture) *yea are happy.* What are we members of Christ, and yet afraid to be Martyrs for Christ? What, are the children of God afraid of the children of the Devil? Are the children of light afraid of the children of darkness? The Children of Heaven afraid of the children of wrath? What, though you be weak, your King is strong. What, though you be lambs among wolves, your Captain is the Lion of the Tribe of Juda. What, though you have no power, Christ hath all power given him, *both in heaven and in earth.* *Math. 28. 18.*

The fear of persecution is more then persecution. He that loseth a base life for Christ, shal find a better life in Christ. Persecution, though it brings death in one hand, it brings life in the other: though it kills the body, it crowns the soul: it sends the body to dust, and the Spirit to rest: the worst they can do against

against you, is the best they can do for you? the worst they can do; is but to send you out of the earth; and the best they can do for you, is but to send you up to heaven. They take a life from you which you cannot keep, and bestow a life upon you which you cannot lose: If they *be blessed who die in the Lord*: Oh, how blessed are they that die for the Lord? Do wicked men glory in that which is their shame, and shall we be ashamed of that which is our glory? It is an honor to be dishonored for Christ. What is a short happiness attended with everlasting misery, to a short misery attended with everlasting happiness? Oh, how clear will the Sun of righteousness shine, when those dark clouds are blown over! What if they threaten you with present death, doth not God also threaten you with everlasting death? If you be not ruled by him, whose threatening should you fear? Is man more terrible than God? Is death more dreadful than Hell? God hath said, *Fear not man: who art thou that shouldst be afraid of a man that shall die, and of the sones of men that shall be made as grass, Isa. 51. 12* Do you see Christians, God would not have you to be afraid of man: he that is afraid of man, is afraid of grass. *Hear thou not for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteousness, Isa. 41.* Let but professors do their best, and then let the world do their worst. That is the seventh.

VIII. Cleave thou clearest to that truth which is the choicest.

First, be for hearing and doing both, but for doing more: he that doth most shall receive most. Christians, the more glory you bring to God, the more glory you shall have from God. O how abundant should they be in the work of the Lord, that know *their labour is not in vain in the Lord, Cor. 15. 28.*

Secondly, be for knowledge & practice both, but for practice more. Alas! what is it to be a Christian, no farther then a few good will go! I tell you, Sirs, good words without good works will never turn to a good account. Holy sayings without holy doings, will never conduct your soul to a holy place.

Thirdly be for gifts and graces both, but for graces more: a heart sanctified, is better then a tongue silvered. Grace brings Christ and the soul together, and unites them together. Without grace there may be a knowledge that is seeming; but without grace there can be no knowledge that is saving.

Fourthly

Fourthly, be for Credit and Conscience both, but for conscience more. Where there is a pure conscience, there will be a pure conversation. As no flattery can heal a bad conscience, so no cruelty can hurt a good conscience.

Fifthly, be good in good times, and bad too, but in bad more. To be good at all times, is a Christians duty; but to be good in bad times, is a Christians glory. You cannot tread in the steps of our Savior, but you will taste of the cup of our Savior: *Any man, saith the Apostle, that will live godly in Christ Jesus must suffer persecution.*

Sixthly, be for Body and Soul both, but for soul more. O how careful are men for their bodies, but how careless for their Souls? They are true to that part which is without, but false to that part within. So they may have but something of the world in their hands, they care not though they have nothing of heaven in their heart. O Christians, our work below is then the best done, when our work above is first done. The greatest happiness of the creature is, not to have the creature for ones happiness.

Seventhly, be for peace and truth, but for truth more. Oh, Christians, love the truth in truth. Love the truth of God in truth; justify the truth, and the truth will justify you. Till you can love the naked truth, you will never live to go naked for the truth. Remember that, I pray, Christians.

Eighty, be for life and Christ both, but for Christ more. Christ is sweeter than wine, better than life: he that came from above, is above all. He that hath the key of Heaven, can only open the door of Heaven.

Ninthly, be for works and faith too, but for faith more. Faith is a grace that is most needful, and a grace that is the most fruitful. A faith that worketh not, is a faith that saveth not. Nothing will get up to Heaven, Christians, but that which came down from Heaven.

Tenthly, be for publick duties and privat too, but for privat more. Be much in privat duties: if you fall short in any fall short in publick duties, and be most in privat. You that have filled the book of God with your sins, should fill the bottle of God with your tears.

Eleventhly, be for form and power both, but for power more. I say, be for power more. Christians, Alas! what is the form without the power? They give God the cup and knee,

and give up themselves to all manner of abominable wickedness. O Christians, I say, be for power, be sure look to that, that you be for the power of godliness, more then the form of godliness.

Twelfthly, seek to please men and God, both, but God rather, To be in favor with them who are out of favor with God, to be well spoken of by them who are evil spoken of by God, is rather a reproach then an honor, If there be not fellowship between Christ and you in holiness, there will be no society between Christ and you in happiness. This is the eight,

IX. Acquaint your selves with your selves.

The tryal of your selves, is the ready road to the knowledge of your selves. No man begins to be good, till he sees himself to be bad. Till you see how foul your faces are, you will never pay tribute to Christ for washing of them: He can never truly relish the sweetness of Gods mercy, who never tasted the bitterness of his own misery. The bottom of our disease lyeth here, that we search not our disease to the bottom. He that trusteth in his heart is a fool, and yet such fools are we that we trust our hearts. The conversation may be civilized, when the affections are not sanctified. A man may be acquainted with the grace of truth, who never knew the truth of grace. Therefore examine your selves, and prove your selves, 2 Cor. 13. 5. Whether ye be in the faith or no, or whether the faith be in you or no. See whether your hearts be the cabinet of such a jewel: for want of this, many are like travellers, skilled in other Countreys. but ignorant in their own. Many have their evidences of grace to seek where they should have their evidences of grace to show, O beloved, I beseech you with beseeching, be more in searching of your own hearts more. It is of greater concernment to know the state of your hearts, then to know the state of all our estates. A man may profess like a Saint, pray like a Saint, speak like a Saint, look like a Saint. You cannot always tell what it is a clock in a mans breast, by the dial of his countenance. The humblest looks is sometimes linked to the proudest heart.

Believers, for the Lords sake, consider well these three things. First, what you were in the state of nature. 2. What you are in the state of Grace. 3. What you shal be in the state of glory.

O, me thinks you should think of this, what you were, what you are, and what you shal be. Conversion beginneth in consideration

deration. Grace, as it makes our comforts sweeter, so it makes our crown greater. Beloved, for Gods sake, for your souls sake, acquaint your selves with your selves. The readiest way to know whether or no you are in Christ, is to know whether or no Christ be in you; for the fruit is more visible then the root. The tree of righteousness is known by the fruits of righteousness. *Matth. 7. 20. The tree is known by its fruits,* said our Lord Jesus Christ. If you would know the heart of your sins, you must then know the face of your hearts: will you remember that, Christians. *For out of the heart,* said our Lord, *proceedeth evil thoughts, murder, adultery, and fornication, and blasphemy,* *Mat. 15. 19.* Many have passed the rocks of gross sins, that have been cast away upon the sands of self righteousness. If you be found in your righteousness. You will be lost in your unrighteousness. He that hath no better righteousness, then what is of his own providing, shall meet with no bigger happiness then what is of his own deserving. That is the ninth.

X. Do good in the world, with the goods of the world.

It is better to spend our time in doing good, then in getting goods: for the goods we get, we must leave; but the good we do, will never leave us. *Rev. 14. They shall rest from their labors, and their works follow them.* The ambitious man shall leave all his greatness behind him, when the religious man shall carry all his goodness with him. *Dives* his charity was very cold; and he found the flames of hell very hot. There is not a drop of water for *Dives* in hell, that have not a crumb of bread for such *Lazarus* on earth. *Dives* denied *Lazarus* a crumb of bread, and therefore *Lazarus* must not bring him a drop of water. He that will show no mercy, shall have no mercy shewed him. Let Charity be your shop to trade in, and eternity shall be your bed to rest in. Be a father to all in charity, and a servant to all in humility do much good, and make but little noise: Every grace that is more exercised, shall be more glorified: the more good ye do for God, the more good you shall receive from God. As the poor cannot leave without your mercy on earth, so without Gods mercy you shall not live in Heaven. He that gives to the poor Saints for Christs sake, shall be rewarded by Christ for the Saints sake. *Mat. 25. 36. to 40. Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee anhungred, and fed thee? Or thirsty,*

and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shal answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. The more you depurse for Christ on earth: the greater sums of glory you shal receive from Christ in heaven. The crop that is sown in mercy shal be reapt in glory. As we must lay all out in the cause of God, so we must lay down all for the cause of God. That which is cast in Christs treasure by the way, is not cast away. Mercy is so good a servant, that it will never let his master die a begger: though it make your pockets lighter; yet it will make your crowns greater. O that God should give the rich so much: and, O that the rich should give the poor so little. Some say that the barrennest ground is nearest to the richest mines. It is to true, in a spiritual sense. How many rich men, though their estates be like a fruitful Paradise, yet their hearts are like a barren wilderness. They have much of earth in their hands, but nothing of Heaven in their hearts. They be rich in goods, but not goodnes: I wonder that such wordlings do not tremble at these sayings, *Matth. 25. 41.* Then shal he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was anhungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then shal they also answer him, saying, Lord when saw we thee anhungred, or thirsty, or a stranger, or naked, or sick or in prison, and did not minister unto thee. Then shal he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shal go away into everlasting punishment, but the righteous into life eternal. O that men should be so much mistaken with their riches, who must ere long be taken from their riches, as you brought none of your coyn into the world with you, so you shall carry none of it out of the world with you. In the world you find it, and in the world you shal leave it; to whom, you know not, it may be to them you would not. Did but some rich men know before their deaths, how their gold and silver should be spent after death, they would wish it back again at the

the mines from whence it came. O ye rich men, I say unto you, do good in the world with the goods of the world. It is a greater honor to give like a Prince, then live like a Prince. It is better to have a heart, and not wherewith, then to have wherewith, and not have a heart. Give and it shall be given you: your *charity* should seek the *poor*, before the *poor* seek your *charity*. He that showeth mercy when it may best be spared, shall receive mercy when it shall most be needed. That is the tenth.

XI. Improve that time which will be yours but for a time; time ere long, shall be to you time no longer, Rev. 10. 6.

Opportunities are for eternity, but opportunities are not to eternity, Christians, remember that. That race is short in which you run, but the prize is great for which you run. As you have not a lease of your lives, so you have not a brace for your lives. Had we not need to take heed how we shoot, that have but a single arrow to direct to the mark? No time is ours but what is present, and this is as soon past as present. Natures womb often proves natures tomb.

Oh, consider, how much of our time is gone, and yet how little of your work is done, Shall your rest steal away one half of your time, and your lusts the other? Oh, what enemies are they to themselves, that of all their days allow themselves not one; your work is great, and your time is short; you have a God to honor, a Christ to be believed in, and a soul to save: You have a race to run, and a Crown to win; a hell to escape, and a Heaven to make sure: You have many strong corruptions to weaken, and many weak graces to strengthen: You have many temptations to withstand, and many afflictions to bear: You have many mercies to improve; and many duties to perform: therefore endeavor to improve your time. All the time God allows us, is little enough to perform the task which he allots us: therefore, dear Christians, redeem the time, *Ephes. 5. 16. Redeem the time, because the days are evil.* If much of your time be past, let no more of your time be waste: how much the longer our time hath been, so much the shorter, our time shall be. Oh, that every step your souls take, might be towards Heaven; and that you would make sure of God to day, because next day you are not sure of your selves. For the Lords sake, improve your time, for your souls sake, redeem the time,

time. The lawyer will not lose his term, the water-man will not lose his tide, the trades man will not lose his Exchange time, the husband man will not lose his season, and will you lose your precious season? If you lose your season, you lose your souls. Know that there is but one Heaven, and miss of that, where will you take up your lodging but in hell? There is no sitting up under ground, for those that have lost their time above ground: the great hinderance of well living, is the expectation of long-living: Many think not of living any better, till they think not of living any longer. O how just is it that they should miss of heaven at the last? Now is the time of Grace to accept of you, and now is the time for you to accept of grace: *To day, to day, to day*, saith God thrice in that one chapter, *Heb. 3, To day in the 7. vers. To day, in the 13. vers. To day, in the 15. vers.* Oh, but sinners say, *To morrow, to morrow, to morrow*. Alace, Sirs, one *to day*, is better then two *to morrow*: *this day is thy living day, to morrow may be thy dying day*, and therefore for the Lords sake, put it not off. Now it ever, now for ever, now or never, up and be doing, lest you be for ever undone. That is the eleventh

XII, Learn humility from Christs humility, Learn of me, for I am meek and lowly in heart, and you shall find rest to your souls *Matth. 11. 29.*

Humility makes a man like an Angel; and for want of it Angels were made Devils, Proud sinners be fit companions for none but proud Devils. The most lovely professor, is the most lowly professor. A Believer is like a vessel at sea, the more it fills, the more it sinks. None so humble upon earth, as those that live highest in heaven. Do but see how one of the best of Saints look, upon himself as one of the least of Saints; unto me who am less then the least of all Saints, said great Paul, *Ephes. 8. 3.* The most holy men be always the most humble men. Where humility is the corner stone, there piety is the top stone. It is good to have true thoughts of our selves. The cloath of humility, should always be worn on the back of Christianity

God Almighty hath two houses in which he dwells his City-house and his Countrey-house: his City-house is the Heaven of Heavens, and his Countrey-house is the humble and lowly heart, *Isai. 57. 18. I dwell in the high and holy place; that is in heayen,*

Heaven, Gods City-house, and wish him that is of a contrite and humble Spirit, that is his Countrey-house. Humility is a Bethel for Gods dwelling, but pride is a Babel of the Devils building, If you do not keep pride out of your souls, and your souls out of pride, pride will keep your souls out of Heaven. I will not say a good man is never proud, but I will say a proud man is never good. God resisteth the proud, James 4. 6. *God resisteth the proud, but giveth grace to the humble.* The face of prosperity shines brightest through the mask of humility. Of all garments, humility best becomes Christians, and most adorns their profession. God will not endure that any man should think well of himself, but himself. A Christian should look with one eye upon grace, to keep him thankful, and with the other eye upon vice, to keep him mournful. When you begin to grow proud of your glistering feathers, look down upon your black feet. Rev. 4. 10. *The four and twenty Elders fell down before the Throne, and cast down their Crowns before him that sat upon the Throne.* The only way of keeping our Crowns on our heads, is the casting them at His feet. Alace! Sirs, what are you proud of? Are you proud of your riches, of your honors, of your relations, for beauties or strength, or life? Alace! alace! these are poor low things to glory in. When men glory in their pride, God stains the pride of their glory. O, go to the graves of those that are gone before you, and there see, are not their bones scattered, their eyes wasted; their flesh consumed, their mouth corrupted? Where now be those ruddy lips, lovely cheeks, fluent tongues, sparkling eyes, comely nose, are they not all gone as a dream? And where will you be ere long? And will you be proud of these things? An humble heart knoweth no fountain but Gods grace, and an upright man knoweth no end but Gods glory, That is the twelfth.

XIII. Be upright Christians.

The Gospel doth not only require that we should be excellent Christians, but that we should be diligent Christians. The more glorious dispensations you live under, the more gracious conversations you should have. *Spiritual actions* will make you look fresh in the eyes of *spiritual Christians*. The more you have of good in you, the more you shal have good with you. The clearer the lamp of Grace burneth on earth, the brighter the Sun of glory shal shine in Heaven. We live by dying to

our selves, and die by living in our selves. Christians should be burning lamps, as well as shining lamps. Should he walk in darkness, whose Father is light? Shal that tongue be found lying so constantly to men, that was found praying so earnestly to God: or those eyes be found gazing on sinful objects, that were found reading of sacred oracles? Shal such as have received *Christs* press-money, fight under *Satans* colors? Beloved, either let your works be according to your profession, or else let your profession be according to your works. Never put on fair fruit of profession, to do the foul works of corruption: never put on *Christs* livery to *Satans* drugery. *Let every one that names the Name of the Lord, depart from iniquity. Not every one that saith unto me, Lord, Lord, shal enter into the Kingdom of heaven; but he that doth the will of my Father which is in heaven, Mat. 7. 21. 22.* O that mens tongues should be larger then their hands: in words they profess him, but in works they deny him. Many set a *Crown of glory* on the head of *Christ* by a good profession, but place a crown of thorns on the head of *Christ* by an evil conversation: *They fear the Lord, but serve their own God, 2 Kings 17. 33.*

Alace! Beloved, what good will your profession do you, if you do not make good your profession? It is better never to shine, then not to be gold. Either take oyl into your lamps; or throw away your lamps. The almost Christian, shall be but almost saved. Therefore my brethren let me beseech you, be altogether Christians, be right upright Christians, be sincere Christians, be as goodly as the godly. Holy *David* tells us, *Psal. 15. 2. 3. 4.* Who is the upright man, who is the right upright Christian; *He that walketh uprightly, & worketh righteousness and speaketh the truth from his heart, he shal dwell in thy tabernacle:* and so he goes on. If you would keep your selves unspotted from the world, you must keep your selves unspotted in the world. Oh, be not vain in a vain world: the loose walking of Christians, are the reproaches of Christians. Were *Abraham* now on earth, who is in heaven, how would the Father of the faithful blush to see their actions, that stile themselves his offspring. O, there be some men who think themselves too good to go to hell, and God thinks them too bad to go to heaven, *Noah was a just man, and perfect in his generation, Gen. 6. 9.* He was not a sinner among those that were Saints, but he was a

Saint among those that were sinners: he walked with God, when others walked in iniquity: he was a man so like unto God, that there was never another like unto him.

The primitive Christians were the best of Christians: they knew little, but did much; we know much, but do little. O Sirs, if the service of God be bad, why do you set forth in it? If the service of God be good, why do you shrink back from it? Be altogether Christians, or else be no Christians. It is good to profess, but it is better to practise; of the two, practise without profession; is better then profession without practice. We must not be offended at the *professors of Religion*, because all are not *religious* that make *profession*. Though there be many *professors* that are not *believers*, yet there are no *believers* but are *professors*. Christians when you make a good *profession*, be sure you make your *profession* good. That is the thirteenth.

XIV. *Let it be thy art in duty, to give God thy heart in duty.*

My son, give me thy heart, Prov. 23. 26. You see God calls for the heart: the heart is that field from which God expects the utmost plentiful crop of glory. God bears a great respect to your hearts, then he doth to your works God looks most, where men look least. If the heart be for God, then all is for God, our affections, our wills, our desires, our time, our strength, our tears, our alms, our prayers our estates, our bodies, our souls; for the heart is the *fort Royal* that commands all the rest: the eye, the ear, the hand, the tongue, the head, the foot, the heart commands all these. Now if God hath the heart, he hath all: if he hath not the heart, he hath none. The heart of obedience, is the obedience of the heart; as the body is at the command of the soul that rules it, so should the soul be at the command of God that gave it. I Cor. 6. *Ye are bought with a price, saith the Apostle, therefore glorifie God in your bodies, and in your spirits* He that is all in all in us; would have that which is all in all in us. The heart is the *presence-chamber*, where the *King of glory* takes up his lodging. That which is most worthy in us, should be given to him that is most worth of us. The body is but the Cabinet, the soul is the jewel, the body is but the shell, the soul is the kernel. The soul is the breath of God, the beauty of man, the wonder of Angels and the envy of Devils. The Devil knows if there be any good treasure, it is in our hearts; and he would fain have the key of

this cabinet, that he might rob us of our jewel. The Devil would fain have the key of the heart. As we commit our estates into the hands of men, so we should commit our selves into the hands of God. But, alace! man hath no mind to give what God hath a mind to have: *This people draw near to me with their mouth, and honour me with their lips, but their hearts are far from me, Mat. 12. 8.*

Alace! too too often we have our hearts to seek, when we come to seek God. You may keep your duties to your selves, if you do not give your hearts to him. A duty that is heartless, is a duty that is fruitless. You can never give God the heart of your service, if you do not give him your heart in your service. The heart should be the first that comes into duty, and the last that goes out of duty. Good words without the heart, are but flattery; and good works without the heart, are but hypocrisy. Beloved, for your poor souls sake, let words and works go together, your tongues and hearts go together, your lips and lives go together, your prayers and practices go together. If your duties do not eat out the heart of your sins, your sins will eat out the heart of your duties. A dram of matter, is better then a flood of words. A heart without words, is better then words without a heart. A little done with the heart, is better then a great deal done without the heart. Nothing takes with the heart of God, but what is done with the hearts of men. He that regards the heart without any thing, regards not any thing without the heart. That is the fourteenth.

XV. *Be diligent in the means; but make not an Idole of the means.*

Give all diligence to make your calling and election sure, 2 Pet. 1. 10. It is our present business to make sure our future blessedness. When estates, and honors, and life, and friends, and pleasures, cannot be made sure, let this be made sure; for you see by dayly experience, they cannot be made sure, 1 Tim. 6. 19. *Lay up for your selves a good foundation: see what the Apostle saith, Lay up for your selves a good foundation: and why? that you may lay hold of eternal life.* There is no landing at the shore of felicity, without sailling in the bark of fidelity. Phil. 2. 12. *Work out your salvation with fear and trembling, till you attain to firm salvation, you will never be free from great temptations, Luke 13. 24. Strive to enter in at the strait gate.* Who

Who would not strive for glory with the greatest diligence, and wait for glory? *Pray without ceasing, 1 Thess. 5. 17* *Pray continually; though you be not continually at praying:* our daily bread calls for daily prayer. Every day begin the day, and end the day with God; *Let prayer be your first work, and your last work every day.* O Christians! Look up thy heart with prayer, and give God the key. Are you called by the Name of Christ, and will not you call upon the Name of Christ: take away *spiritual breathings* and you take away *spiritual living*. We may pray always, and yet not be always at prayer. Christians can never want a praying time, if they do not want a praying frame. None can pray aright, but those that are new creatures; but all ought to pray, because they are creatures: a *Spiritual* man may pray *carnally*, but a *carnal* man cannot pray *Spiritually*. Prayer fetched an Angel out of Heaven to fetch *Peter* out of prison: he prayed heartily, and sped happily. The gift of prayer may have praise from men, but it is the grace of prayer that hath power with God. *Prayer*, never did man rightly make it, but God did quickly grant it. No Christian hath so little of Christ, but he hath matter of praising; and no Christian hath so much of Christ, but hath matter of praying. Deny not God faith in *prayer*, and God will not deny a faithful *prayer*. But then in the second place, as you must be diligent in the means, so make not an Idol of means. Take up all duties in a point of performance, and lay them down in a point of dependence. What is hearing without Christ, but like a Cabinet without a jewel, or receiving without Christ, but an empty glass without a cordial? Duty can never have too much of our diligence, nor too little of our confidence, A *believer* doth not do good works to live, but he lives to do good works. It is a bad thing for us to be nothing in our selves and to be all in Christ; to undertake all our duties, and yet to over-look all our duties. The righteousness of Christ is to be magnified, but the righteousness of Christians is not to be mentioned: *When you have done all, then say we are unprofitable persons, Luke. 17. 10.* We own the life of our souls to the death of our Savior, Duties they are not destroyed by Christ, but they must be denied for Christ. We have as much need of the spirit to bring up our graces, as we have need of the Spirit to bring forth our graces. The clock of our hearts will stand still, unless he oyl the wheels. *Rejoice in Jesus Christ,*
and

and have no confidence in the flesh. Good works are so indigent, as none can be saved by them, and yet they are so excellent as none can be saved without them. Duties if Christ breath not in them, a Christian grows not under them; We must live in obedience. Many lives more upon their customs than they do upon Christ, more upon the prayers they make to God, than upon the God to whom they make their prayers. Duties they are but dry pipes in themselves, though never so curiously cut out, till Christ fill them.

XVI. Take nothing upon trust, but all upon tryal.

Though all gold glitters, yet all that glitters is not gold: all is not truth that goes for truth, 1 Joh. 4. 1. *Try the spirits: believe not every spirit.* Mark, Sirs, you must not believe every spirit; but try the spirits whether they be of God or no. 1 Thess, 5. 21. *Prove all things hold fast that which is good.* Prove all things; that is, try all things by the Scripture. Many hold fast before they try, but we must try before we hold fast. Alace! there are many in the world that are like infants who swallow all down, all that the nurse puts into the poor babes mouth, it swallows down: truly so it is with many men and women, whatever men say, down it goes, they will not take so much pains as to try the sayings of men by the sayings of God. O say they, the men we have be honest men, able men, learned men, But would you not tell money after them? Would you not weigh gold after them? I suppose you would: and will you take doctrins upon the trust without tryal? Who will buy a jewel in a case, but a fool? Remember, Christians, that the whores cup is gold without, but poison within, Rev. 17. 4. *She had a golden cup in her hand, full of abomination and filthiness.* The cup is of gold, but the potion is of the rankest poison. And me thinks, this cup is much cupt about. The learned men be grown so wise, that they have almost made all the world fools, 2 Pet. 2. 11. *As there were false Prophets among the people, so there must be false teachers also among you.* And oh, that there were not too many false teachers in these days. To counterfeit the coin of Heaven, is treason against the King of heaven; and if this treason deserved hanging, I know who would be hanged next. I have often thought upon *Chrystoms* sayings, preaching before a company of Ministers, *I profess, said he, I do not know whether any Clergie-men be saved or not.* You will say, this was a strange saying

saying of a Minister to a company of Ministers their calling is so weighty, their temptations so many, and their lives so bad they speak like Angels of light, but they act like Angels of darkness. O how desirous are men to draw the fairest gloves upon the foulest hand? Men are better known by what they do, then by what they say; for they say, and do not. Therefore, beloved believe not their flattering words, nor fair speeches, whereby they deceive the hearts of the poor ignorant sort of people, Rev. 17. 8. Mark the Apostle, *By good words and fair speeches, saith he, they deceive the hearts of the simple.* God may reject those as copper, whom men do adore as silver: It is ill dressing our selves for another world, by the looking-glass of this world. The Scriptures do not only present us with what God will do for man, but also what man must do for God. What is the reason that there is so many scrabbling professors in the world, but because they write after such imperfect copies? The generality of persons, they will rather walk in the way that the most go, then in the Way that the best go. Great mens vices are more imitated then poor mens graces; but know, they who follow after others in sinning, are like to follow after others in suffering. We must not walk in the way that hath been gone, but in the way that must be gone: *Be followers of me*, said Paul, 1 Cor. 11. 1. *as I am of Christ.* where he follows Christ, we must follow him: but if Paul forsake Christ, we must forsake Paul. If we will not have the world to be our leaders, we shall be sure to have them to be our troublers: if they cannot seduce us into any evil way, they will oppose us in a good one: if they cannot scorch us with their fire, they will black us with their smoak: *speaking evil of you, because you run not the same excess of riot*, because they will not do evil with them, therefore they will say evil of them. But, Sirs, whatever you do, follow those that follow Christ. O that they should speak so much of God to others, and act so little for God themselves, Now beloved, I beseech you, that you would take nothing upon trust, but all upon tryal: try their ways, try their doctrines, try their sayings, try their Worship by the Word of truth; and if it be according to truth, and agreeable to truth, and bottomed on truth, then believe it, then receive it, if not, reject it, and tread it down as dirt under your feet, let it be who it will that brings it; nay, if an Angel from Heaven come and preach any other doctrines then
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the written Word declares, let him be accursed, we ought not to receive it. *Gal. 1. 8.* If an Angel from Heaven saith he, bring any other doctrine then what you have received, let him be accursed. And therefore once more, let me beseech you, for the Lords sake, take nothing upon trust, but all upon tryal. It is a vain thing to say, it is day, when there is nothing but darkness in the sky. That is the sixteenth.

XVII. Take these reproofs best, which you need most.

Be not angry with them who tell you the truth, nor with the truth that is told you, *Gal. 4. 16.* Am I therefore become your enemy, because I tell the truth? He can be no true friend to thee, that is a friend to thy sins; and thou canst be no friend to thy self, if thou art an enemy to him that tells thee of thy sins. Wilt thou like him the worse, that would have thee to be better? *Psal. 141. 5.* Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oyl. You see here the good man is not angry with reproofs, but takes it as kindness, it shall be a kindness, and as an excellent oyl. But the serpent, the more he is stirred, the more he gathers up his poison to spit at you. If *Amos* declare the word of the Lord, the land is not able to bear his words, *Amos 7. 10.* If *John the Baptist* endeavour to take away the life of *Herods* sins, *Herod* will take away the life of *John the Baptist*, *Matth. 28. 9. 10.* *John* was beheaded. If the Prophets go about to imprison the Kings sins, he himself shall be imprisoned, *2 Chron. 16. 2. 10.* The King was wroth with the Prophet, and he put him into prison. *Jerusalem* will stone the Prophets so long, till she hath not one stone left upon another. Oh, that men should be so cruel to those that intend their cure. Wicked men cannot endure reproof. You give the Physician leave to tell you of any disease that is in your bodies, you give your Lawyer leave to show you any flaw that is in your estates; you give your horse ~~keepers~~ ^{handlers} leave to tell you the surfeit of your horse; and what, must we only flatter with you, and dissemble with you, and cry peace, peace, till your souls drop into hell? Oh, we cannot, we will not, we must not. Speak all the words that I have commanded thee, be not dismayed at their faces, lest I destroy thee before their faces, *Jer. 1. 17.* Speak to their faces, lest I destroy thee before their faces, that is the sense of the words. Charge them that be rich in the world, that they be not high minded, *1 Tim. 6. 17.* Great men as well as poor, must be

be admonished; though they be greater then the *Ministers* in the world yet they are not greater then he that sent the *Ministers* into the world. But, my brethren, there is a great deal of discretion to be used in reprov^{ing}. Many check passion, but with passion, and anger with anger, and this is to lay on devil and raise another: *reproofs* should not be with passion, but with compassion: not with jeering, but with grieving; not with laughing but with weeping. I have told you often, and now I tell you weeping. *Philip. 3. 18.* The Apostle could not make mention of them with dry eyes His eyes were wet, because their eyes were dry. It is the part of a good man to *reprove*, though his *reproof* be not taken in good part. It is better to loose the smiles of men, then it is to loose the souls of men. The Magistrats they look to your peace, the Lawyers they look to your estates, the Physicians look to your bodies, and the Ministers to your souls. Ministers must draw the sword of *reproof* against the sins of men, and strike at them, and thrust at them. *Have no fellowship with the unfruitful works of darkness, but reprove them rather.* *Eph. 5. 11.* Rather *reprove* them. We must not suffer wicked men to walk in the devils works without *reproof* we must *reprove* you wisely, sincerely, sharply; and when you mend your lives, we shal mend our language. That is the seventeenth.

XVIII. Labor more for inward purity, then for outward felicity.

John 6. 27. Labor not for the meat that perisheth but, for the meat which endureth to everlasting life. That man that is a laboring Bee for earthly prosperity, will be but an idle Drone for heavenly felicitie. Gold in your bags make you greater, but it is grace in your hearts that will make you better. He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith. A heavenly conversation is better then an earthly possession. It is a great mercy to have a portion in the world; but to have the world for a portion, is a great misery. Our affections were made for the things that are above us, and not for things that are without us, *Col. 3. 1. 2.* If you be risen with Christ, pray mark, what then? seek the things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, and not on things on the earth. The things of this life have not the promise of godliness, but godliness hath the promise of the things of this life. Inward piety is the

the best friend to outward felicity, though outward felicity be many times the worst enemy to outward piety. The ways of iniquity, are the ways of beggary. Do you make Heaven your throne to serve it; and God will make the earth your foot-stool to serve you. Inward purity is the ready road to outward plenty. 1 Tim. 4. 8. *Godliness hath the promise of that life that now is, and of that which is to come.* O what an excellent jewel is godliness, and who would not part with all for godliness? Who would not account all other things but dung and dirt to gain godliness? But alace! some men are so in love with their golden bags, that they will ride post to hell, if they be paid well for their pains. They look upon gain as the highest godliness, and not upon godliness as the highest gain. They mind the world that is come so much as if it would never have an ending, and the world to come so little, as if it would never have a beginning. Any good will serve the turn of those who know not chief good. The things of the world are all the happiness of the men of the world, John 21. 15. *What is the Almighty that we should serve him? Or what profit shall we have in praying to him?* O what wretched wordings were here! O what pains do men take to cover their flesh from nakedness. When their spirits are not cloathed with the robes of righteousness. They are diligent about what is temporal, but negligent about what is spiritual. They are careful about dying vanities, but sloathful about durable excellencies. They feast their bodies, but starve their souls; they lay up treasures on earth, but none in heaven. O why do you spend your money? I say, why, O beloved, do you spend your money for that which is not bread? *And why do you labor for that which satisfieth not?* Read the Text. *Isai. 55. 2.* Riches have made many good men worse, but they never made any bad men better. Usually the poorest on earth: are the richest in heaven. If riches could free men from Hell, O then, how few rich men would be damned? He that knocks at the creatures door will find but an empty house kept there. O beloved! what is darkness to light? What is gold to grace? What is earth to heaven, that you thus neglect the great things, the weighty things, the only things, and busie your selves about toys and trifles, when you have a crown to look after, a heaven to look after, a Kingdom to look after?

I beseech you, beloved, labor more for inward holiness, than

then for outward happiness ; more for the seed of grace ; then for the bag of gold , more for the inward piety, then for the outward plenty , more for an heavenly conversation , then for an earthly possession. The earth is for a Saints passage, but heaven is for a Saints portion. O believer, believer, whilst thou livest thou wilt find godliness gainful, and when thou diest, thou wilt find godliness needful. This is the eighteenth.

XIX. *Live in love, and live in truth.*

1 John 3. 18. *My little children, let us not love in word, neither in tongue, but in deed, and in truth.* That love is love indeed and in truth. Let your love, Christians, be sincere, and not selfish, Gal. 3. 14. *Love thy neighbour as thy self.* How dost thou love thy self, how dearly dost thou love thy self? Why, so you must love your neighbour : *Love thy neighbour as thy self.* He that is not wanting in this duty , is wanting in no dutie. It is called an old Commandment, and a new Commandment, 1 John 2. 7. 8. Love is there called an old Commandment, and a new, It is as old as the Law of Moses, and yet as new as the Gospel of Jesus Christ. A carnal man may love his friend, but it is a Christian man that *loveth* his enemy. He that loved us when we were enemies, commands us to love our enemies, *Matth. 3. 34. Love your enemies* (saith our Lord) *blesse them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you* A Christian should wish well to them who wish ill to him.

O believers ! let me beseech you , let me beg of you for your precious souls sake , to live in love , and to love in truth : Ye are all fellow-laborers, fellow-members , fellow-citizens, fellow-travellers , fellow-suffers , fellow-heirs , fellow-servants , and will you not love another ? Remember , Christians , he that would not be his brothers keeper, would be his brothers butcher, Gen. 4. 8. We have all the same Father, God, the same head, Christ: the same guide, the Spirit: the same attendants , the Angels ; the same grace, faith; the same title, son; the same cloathing, Christs righteousness ; the same glory, Heaven : and shall we be dear to one another ? He that loves himself, will not love his brother , for whilst thou art out of charity with thy brother, God is out of charity with thee ? and thou lovest more for want of Gods love, then thy brother loses for want of thy love: Heb. 13. 1. *Let thy brotherly love continue.* Dost thou love the person

person of Christ, and hate the picture of Christ? O Sirs, I remember the God of love hath commanded us to love one another. Beloved, it is a sad thing, and truly so sad, as that it may make our very hearts to bleed within us, to think that the Lambs little party, *Rev. 14. 1. 2.* who are in strength the weakest, in riches the poorest, in number the fewest, and shal they be in love the coldest in judgment the most divided? Is not this sad now, that the little ones of Jesus Christ, that the lambs of Jesus Christ should love one another no better? O Christians! either lay your malice aside, or else God will lay you aside, as he hath done to too many of us in this day, to our great sorrow. While you are with God, God is with you, *2 Chorn. 15. 2.* While you are with God, he is with you; and if you seek him, he will be found of you; but if you forsake him, he will forsake you. Never was man forsaken of God, till God was forsaken of man: he sticks close to us, while we stick close to him; but if we forsake him, he will forsake us. He that will be angry and sin not, must not be angry but with sin. Therefore, dear Christians, let me beseech you, to love one another. O that I could but speak out how much I desire the love of one another. O, it will be a happy day, when all the people of God are knit together in love, and union, and affection. O, Sirs, if God had desired or commanded some great thing of us, some burdensome thing of us, it might have been excused; but alace! it is no more but to love our brethren: and shal we deny this? But you may say, how should believers love one another? I answer.

First, You should highly esteem of one another, as pearls in comparison of other men; so doth God, God calls his people his jewels, his treasure, his glory, his portion; when he calls wicked men dogs, vipers, swine, briars and thorns, You should be very high in one anothers affection.

Secondly, You should delight in the companie of one another, in the society of each other. God delights in the society of Saints, so should you.

Thirdly, You should be ready to help one another, and to do good one for another, and communicat one to another. Remember the words of our Lord Jesus Christ, who said, *It is a more blessed thing to give, then to receive.*

Fourthly, Admonish one another, exhort one another, provoke one another to love, and to do good works.

Fifthly, Sympathize one with another, fellow-members should be fellow-feelers: so did *Moses*, and *Jeremiah*, & old *Eli*; his heart was broken before his neck was broken. Dear Christians, let me beseech you, let me beg of you, to love one another. He calls us to love, who is love it self. That is the nineteenth.

XX, *Set out for God at our beginning, and hold out with God until our ending.*

As there are none too old for eternity, so there are none too young for mortality. Remember thy Creator now in the days of thy youth, *Eccl. 12.1*. We are all-born to serve God; and better we had never been born, then not to serve him. Man is beholden to God for what he hath, but God is not beholden to man for what he doth. It is a greater glory to us that we serve God, then it is to God that we serve him. It is not he that is made happy by us, but we are made happy by him. He needs not such servants as we are one earth, but we need such a Master as he is in heaven. He will be everlastingly blessed without us, but we shal be everlastingly cursed without him; of him, and through him, and to him, are all things, to whom be glory for ever Amen. *Rom. 21.36*. It is sad, my beloved, it is sad, that we should live so long in the world, and do so little good; or that we should live so little in the world, & do so much evil. O you must not think to dance with the devil all day, and sop with Christ at night, or to go from *Dalilas* lap to *Abrahams* bosom. If salvation were easie to come by, it would be slightly for by. There is no obtaining of what is promised, but by fulfilling what is commanded. The neglecting of the race of holiness, will be the obstructing of the prize of happiness. Follow peace with all men, and holiness, without which none shal see God, *Heb. 12.14*. Beloved, there are many young people in the world, who are very wicked in the world, they walk in darkness, and do the works of darkness; they are young in years, but old in sin: they are very vain in a vain world: they sit with delight, and make sin their delight. I beseech you, look in *Eccl. 11.9*. Rejoice, O young man, in thy youth, let thy heart cheer thee, and walk in the way of thine own heart. O this is brave indeed, if it would always last, but after the flash of lightning, comes the clap of thundering: mark what follows, But know for all these things God will bring thee to judgement. Do but you see here, Sirs, O were it not for this but, how brave were it for wicked men. But know for all these things, God will bring thee to judgement.

ment, for all thy wantonness, for all thy pride, for all thy profaneness and prodigality, thou shalt be brought to judgement. After all your present receiving, you must be brought to your future reckoning. O therefore, let nothing be done in this world; which cannot be answered in another world, Let me beseech you, who are young men, and young women, *To remember your Creator in the days of your Youth.* To serve God, to love God, to honor God; to obey God in your youthful days. The flower of life is of Christs setting, and shal it be of the devils plucking? Will you hang the most sparkling jewel of your younger years in the devils ear? O it is hard casting off the devils yoke, when we have worn them so long upon our necks. O young people, if you be sick of the will nor, old age will die of the cannot. If Gods *to day* be to soon for thy repentance, thy *to morrow* will be too late for his acceptance. You can never come too soon to God, nor stay too long with God. He shal be happie in the end, who is holy to the end: *Be thou faithful to the death, and I will give thee a Crown of life, Rev. 2. 2.* O hold on; and hold out to the end. He that draws back from profession, shal be kept back from Salvation. He that departs in the faith, shal be saved; but he that departs from the faith, shal be damned. *If any man draw back, my soul shal have no pleasure in him, Heb. 10. 38.* Be stedfast, unmoveable, always abounding in the work of the Lord, seeing you know that your labor is not in vain in the Lord, *1 Cor. 15. 58.* So I say to you all, young and old people; Be stedfast, unmoveable, always abounding in the work of the Lord. If he gives that grace that is not due to us, shal we deny that glory that is due to him? If he make our natures gracious, we should make his Name glorious. O, be still with God, so was David, *Psal. 139. 18.*

When I awake, I am still with thee. David was least

alone, when he was most alone. There can,

not be a better being for us, then

for us to be with GOD;

That is the last.

A CABINET OF JEWELS:

To those of *Chouldsbury-Parish*, together with all others who did attend constantly upon the Word of GOD there preached: Grace, Mercie and Peace be multiplied from GOD the Father, through our Lord Jesus Christ.

DEARLY Beloved, they that love God dearly, are dearly beloved of GOD, dearly beloved of Christ, dearly beloved of Angels, dearly beloved of Saints; they are beloved of all, and have the love of all, whose love is worth the having.

O my dear Friends, I cannot think of you and your condition, but It fills my eyes with water, and my heart with grief; and with Jeremiah, I wish, O that my Head were Waters, and mine eyes a Fountain of Tears, that I might weep day and night for the slain of the daughter of my People, Jer. 9. 1. Oh, that I am constrained to be from you, whom I could live and die with, spend and be spent for so Dear a People as you are, I would choose to be doing the work to which I was called among you, rather then any where else, if I might. I should not count my life dear to me, so that I might have the liberty to preach Christ to you, for your Edification and Salvation. I hope your consciences will bear me witness, that whilst I was with you, I laboured as much as in me lay, to be a helper of your joy, not to Lord it over your Faith. And I bless God, I can with a good conscience safely say, I have coveted no mans gold nor silver, as your selves know. I could do very much for you, but I dare not sin against God, and my own Conscience.

BUT, my Dear brethren, though they have separated us one from the other, they cannot separate our hearts: I hope there will never be a separation of our loves, but that will still continue: If we do not see one another, yet we may love one another, and pray for one another: And now my desire is, that my pen may reach you, though my voice cannot reach you.

That I may still approve the sincerity of my love to you, I shall give you twenty Directions, for the right ordering of your lives and conversations, in these dangerous and sinful times, that you may live in Heaven whilst you are on earth, and come to Heaven, when you shall leave the Earth.

A CABINET OF JEWELS, Or a Glimps of SONS GLORY.

Rev. 1. 3. *Blessed is he that readeth, and they that hear the words of this Prophecie, and keep those things that are written therein; for the time is at hand.*

First, loath sin, and leave sin.

HE that covereth his sins, shal not prosper; but whosoever confesseth and forsaketh them, shal have mercy, Prov. 28. 13. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 Joh. 1 9. There must be a falling out with our sins, before there be a falling off from our sins; there must be a loathing of sin in our affections, before there be a leaving off sin in our conversations. Oh, is it not a thousand times better to part with sin, though never so sweet, then to part with God, and Christ and Heaven? One of them you must do. One sin will damn a soul out of Christ, but no sin can damn a soul in Christ: Sin is the evil of evils, it is worse then the Devil; for it is that, that made the Devil to be a Devil. Oh, the love of sin, and the lack of grace, will ruine and destroy your souls for ever. It is better not to be, then to be a sinner: better be no people, then not to be the Lords people: Oh, therefore kill sin, that sin may not kill you. Mourn for sin, and flee from sin. Do not commit new sins, but repent for old sins, Ezek. 36. 31. *You shal loath your selves in your own sight for your iniquities.* Oh, poor soul, hast thou not served the flesh and the Devil long enough? Yea, hast thou not had enough of sin? Is it so good to thee, or so profitable for thee? Oh, what a place will you be shortly in of joy or torment! Oh, what a sight will you shortly see in heaven or hell! Oh, what thoughts will shortly fill your hearts with unspeakable delight or horror! What work will you be employed in, to praise the Lord with Saints and Angels, or to cry out in fire unquenchable with Devils? Oh, therefore die unto sin, confess it, mourn for it, and be ashamed of it; hate it, and loath it, and flee from it as from a serpent, and though your sins are more then ye can number, yet they are not more then God can pardon.

II. *Put off the old man, and put on the new man.*

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Lie not one to another, seeing you have put off the old man, with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him, Col. 3. 9. 10. And that ye put on the new man, which after God is created in righteousness and holiness. Eph. 4. 24. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature, Gal. 6. 15. As new born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. 2. Therefore if any man be in Christ, he is a new creature. Old things are past away, behold all things are become new, 2 Cor. 5. 17. A new understanding, a new will, new desires, new love, new delights, new thoughts, new words, new company, and a new conversation; he is not what he was before. Oh, dear friends, be new creatures, that you may be glorious creatures. We can call nothing in heaven ours. till Christs be ours. Without regeneration, there is no Salvation: Verily, I say unto you except ye be converted and become as little children, ye cannot enter into the Kingdom of heaven. John 3. 3. Verilie, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. You have heard much of God, Christ and heaven with your ears, but this will not bring you to heaven, unless you have much of God, Christ and heaven in your hearts. You must be able to say, I was once a slave, but now a son: once I was dead, but now I am alive; once I was in darkness, but now I am light in the Lord; once I was a child of wrath, an heir of hell, but now I am an heir of Heaven; once I was under the spirit of bondage, but now I am under the Spirit of adoption. A true believer lives in the Lord, 1 Thess. 1. 1. On the Lord, Rom. 1. 17. Luke 20. 38. From the Lord, John 6. 57, To the Lord, Rom. 14. 8. With the Lord, 2 Cor. 13. 4.

III. Make your peace with the Prince of peace.

Isai. 9. 6. Psal. 2: 12. Kiss the son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him. O do not lift up your hand against the Son, but kiss the Son.

Let his will be your rule: His Spirit your guide: His precepts your practises: His decrees your delight: His chosen ones your choicest companions. Submitte to his Gospel and government. Ob, Sirs, make your peace with God.

There is a fourfold peace. First, there is a peace external:

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this peace is with men. Secondly, there is a peace supernal: that is peace with God. Thirdly, there is a peace internal: that is peace with conscience. Fourthly, there is a peace eternal: and that is peace in Heaven, *Psal. 37. 37. Mark the perfect man, and behold the upright: for the end of that man is peace.*

If you have peace with God, the world, and the Devil cannot hurt you; *And upon the glory shall be a defence, Isai. 4. 5.* Believers have God for their guide and guard he that meddles with the Saints of God, assaults God himself, *Zeck. 2. 8. He that toucheth you, toucheth the apple of mine eye.* He that lifts up his hand against them, lifts up his hand against God: though they have many enemies, yet they have one friend that hath more strength than all their enemies. A ragged Saint is dearer to God, than a glittering Emperor that wants grace. Oh, make your peace with the Prince of peace, that in this life you may have assurance of eternal life, that eternal death may not be your portion in the other life.

IV, Make Religion your main business, and not a by business.

Wherefore the rather, brethren give diligence to make your calling and election sure; for if ye do these things ye shall never fall; *2 Pet. 1. 10. Work out your Salvation with fear and trembling, Phil. 2. 12. But seek ye first the Kingdom of God and his righteousness: and all these things shall be added unto you, Mat. 6. 33.* Oh; why is the glory of this world so much regarded, but because the glory of Heaven is so little minded! Oh, what is an earthly Kingdom, in comparison of the heavenly Kingdom? The Angels themselves, though they are glorious spirits, yet they are ministering spirits.

Do not most men in the world make light of God, and Christ, and the Spirit, and Heaven, and their precious souls? *And he sent forth his servants to call them that were bidden to the wedding, & they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their way, one to his farm, and another to his merchandise, Matth. 22. 3. 4. 5.*

Wretched worldlings, make Religion a by-business, they will hear, read and pray, when they have nothing else to do. O that such men did but know what everlasting glory, and everlasting

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ing torments are, would they then do as they do? Oh, that they did but know the worth of their souls, & the want of a Savior; the shortness of their time, and the greatness of their work, would they then neglect God, and their own souls, as they do?

O friends, let me beseech you to whom I write, to make Religion your main business hearing, reading, praying, believing and doing, your main business. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. *John 6. 27.*

V. Do nothing in this world, but what you can answer in another world.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, *2 Cor. 5. 10.* In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. *Rom. 2. 16.* He hath appointed a day in which he shall judge the world in righteousness, by that man whom he hath ordained, *Acts 17. 31.* For God shall bring every work to judgement, with every secret thing, whether it be good, or whether it be evil, *Eccl. 12. 14.* Oh, for the Lords sake, my dear brethren let nothing be done by you in this world, but what may be answered in another world.

Many men do that in this world which they cannot answer in another world: Now they condemn God, and blaspheme God, rebel against God, go a whoring from God, and persecute the beloved of God. In stead of protecting the Sains, imprison the Saints, and are more for crushing them, then comforting them: in stead of visiting them, vilifie them: and in stead of affecting them, afflict them, and eat them up as they eat bread, *Psal. 4. 4.* and will not suffer them to worship the true God, in spirit, and in truth: But mock them *Heb. 11. 36.* Threaten them, *Acts 4. 29.* Accuse them, *Acts 24. 5.* Slander them, *Mat. 5. 11.* Curse them, *Mat. 5. 44.* Beat them, *Acts 5. 40.* Imprison them, *Acts 4. 3.* Plunder them, *Heb. 10. 34.* Banish them, *Heb. 11.* And smother them, *Rom. 8. 36.* All this the poor innocent suffer, whilst swearing, cursing, whoring, robbing, blaspheming, drunkenness and gluttony, and all manner of debauchery, yea murder it self, walks unpunished in the streets; and only he that departs from evil, makes himself a pray.

pray. What wonder then, if such as these shal one day hide themselves in dens & holes, and cry to the rocks & mountains to fall on them, and hide them from the face of Him that sits on the Throne, and from the wrath of the Lamb? *Rev. 6. 15. 16.* Oh, what will persecutors do, when *Iesus Christ* shal appear in flaming fire, taking vengeance on them that knew him not, and obey not his Gospel? *2 Thess. 1. 8.* Will they not then be dumb and speechless, and have never a word to say for themselves, as that man that had not on his wedding garment? *Matth. 22. 12.*

But oh, Beloved, *Let that grace that hath appeared to all men, teach us to deny ungodliness and worldly lusts, that we may live soberly righteously, godly, in this present world, Tit. 2. 11. 12.* Following the Lamb, resisting Satan, shunning sin, and separating from the world.

VI. *Make the Word of God your rule, and the Spirit of God your guide.*

To the Law and to the Testimonie: if they speak not according to this Word, it is because their is no light in them, Isai. 8. 20. We have also a more sure word of Prophecie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts, *2 Pet. 1. 19.* All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, *2 Tim. 3. 16.* Howbeit, when the Spirit of truth is come, he will guide you in all truth: for he shal not speak of himself; but whatsoever he shal here, that shal he speak, and he will show you things to come, *John 16. 13.* The Scripture is a rule before us, to show us where we must go: the Spirit is a word behind us, to enable us to go according to the directions of that Word, The Word of God is a compass, by which we are to direct our course, the Spirit is the great Pilot, that steers us in this course. We have no eyes to see the Word, till the Spirit enlighten them: We have no ears to hear the Word, till the Spirit open them: We have no hearts to obey the Word, till the Spirit bow and encline them. By the Word of God we know the mind of the Spirit; and by the efficacie of the Spirit, we feel the efficacie of the Word. The Word of God shows us the way, and the Spirit of God leads us in that way which the Word points out. The Spirit of God is able to expound the Word of God, and to make it plain to our understanding. The Holy Ghost is the Churches Interpreter

interpreter. He gives the Scripture. and he can reveal unto us the sense and meaning of the Scripture. The Word is Gods Counsellor, to discover the path in which we are to walk; the Spirit is the Counsel of God, that teacheth us how to walk in that path. The Word is a crystal glass, which shows us our dutie: the Spirit gives us sight to see our duty. If God had not put his Spirit into our hearts, as well as his Word into our mouths, we should never have arrived at the fair haven of peace. *Augustin* calls the Scriptures, *The Epistle of God to the creatures*, by which we understand the very heart of God. God almighty hath in the sacred Scriptures, as it were, unbowelled himself, and unfolded all counsel to the creatures, as far as it is necessarie to be known, for their direction & guidance to everlasting life.

There be many that walk by false rules. First, some by opinions. 2. Some by customs. 3. Some by providence. 4. Some by conscience. 5. Some by their own reason. 6. Some by mens examples. 7. Some by their lusts. But, O my dear friends, let me beseech you to walk by none of these false rules, but keep close to the Word and Spirit of God.

VII. *Be faithful and fruitful.*

Therefore, my beloved brethren be ye stedfast & unmoveable, always abounding in the work of the Lord, forasmuch as you know your labor is not in vain, *Cor. 15. 58.* Every tree that beareth not good fruit, is hewn down and cast into the fire. Christians must be fruitful, and not sloathful. See that you bring forth good fruit and much fruit.

First, *sincerity*; which is not a single grace, but the soul of all graces, *Behold, thou desirest truth in the inward parts, Psal. 51.6.* Secondly, *Humilitie*; a grace most prevailing with God for the obtaining of all graces. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, & ye shall find rest unto your souls.*

Thirdly, *Prudence*; The patient Christian is the best for waiting; but the prudent Christian is the best for working, *Be ye wise as serpents, and harmless as doves, Matth. 10. 16.* We must have innocencie with our wisdom, or else our wisdom is but craftines: and we must have wisdom with our innocencie, else our innocencie is but weakness. We must have the harmlesness of the Dove, that we may not wrong others; and we must have the prudence of the Serpent, that others may not abuse and circumvent us. Not to wrong the truth by silence, here is the innocencie

nocencie of the Dove; not to betray our selves by rashness, here is the wisdom of the Serpent.

Fourthly, *Patience.* Here is the patience of the Saints, Rev. 13. 10. and 14. 12. The way to bring the world under us, is for us to be patient under them.

Fifthly, *self denial*, If any man will come after me let him deny himself, and take up his cross, and follow me, *Matth.* 16. 24.

Be faithful in your promises and in your purposes; be faithful to the ways of God, and cause of God. Oh, do not begin with the Lamb, and end with the Beast; but be thou faithful unto death, and I will give thee a crown of life, *Rev.* 2. 20. Keep your lights burning your lamps shining, your loins girded, your consciences wakened, your garments unstained, and your spiritual Armor constantly on, and closely girt.

VIII. *Have a care of reporting, and believing the worlds reports of the people of God.*

Those that have a good Conscience, have not always a good name. The people of God in this life, are called the troublers of *Israel*, seditious, rebellious, and what not? An old device of that old Serpent, to perswade the troublers of *Israel* upon *Elijah*, the Chariot of *Israel*, *1 Kings* 18. 17. *2 Kings* 2. 12. *Jeremiah* for speaking against their sins and wickedness, and denouncing Gods judgments against them, is judged worthy of death, *Jer.* 26. 8. 9. So *Jer.* 38. 4. the wicked Nobles petition the King to murder him, under the pretence that he sought not the good of the people, but their hurt. So *Amos*, for speaking against the abominations of the Kings Court, is charged with treason against the Kings person, *Amos*, 7. 10. 13. So *Paul* and *Silas*, for preaching up the Kingly power of *Jesus Christ*, are accused by the envious *Jews*, and rude multitude, for turning the world up side down, and breaking the decrees of *Cesar*. Yea, *Christ* himself had this laid to his charge Mark what the *Jews* say of him: And they began to accuse him, saying, We found this fellow perverting the Nations and forbidding to give tribute to *Cesar*, saying that he himself is *Christ a King*, *Luk.* 23. 2. *Mat.* 27. 18. And for this have the servants of God in all ages been accused and persecuted, killed and stoned, *Mat.* 27. 37. *Acts* 7. 52. Now if they did so to the green tree, no wonder if they do it to the dry. If the Lord and Master was called enemy to *Cesar*, no wonder if those of his house-hold be called so. Our integrity will

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will not secure us from infamie : the choicest of professors have had black marks in the worlds Calender. It is usual for those who live in treason and rebellion against the King of Heaven, to slander his servants with treason and rebellion against the Kings of the earth.

But, my dear Brethren, take heed of this : for as the death of the Saints is precious, so the names of the Saints are precious, in Gods account. The world will father a hundred lies upon the Lords people. *Men shal revile you, and persecute you, and shal say all manner of evil against you falsly for my sake. Mat. 5. 11. 2 Tim. 2 9.* Wicked men hate them most, that God loves most ; but God will roul away the reproaches of his people : he will cause their innocencie and righteousness to break forth as the Sun at noon-day, and their names shal be an everlasting remembrance. Yea, at that great day, God will clear their innocencie before men, and Angels, and all the world.

IX. Keep in with God, now men are out with you.

But it is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all thy works, Psal. 73. 28. He that dwelleth under the shadow of the most High, no plague shal come nigh him, *He will give his angels charge over thee, Psal. 91. 10.* Though the fig-tree should not blossom and there be no fruit in the Vine : Though the labor of the Olive should fail and the field shal yield no meat : the flock should be cut off from the fold and the herd from the stall, yet I will rejoyce in the Lord. I will triumph in the God of my Salvation. *Heb. 3. 17. 18.* The Name of the Lord is a strong tower, and the righteous runneth unto it, and are safe : *James 4. 8.* Draw near to God, and he will draw near to you. This is a great comfort to the people of God, though they be as lillies among thorns, and as sheep among wolves, that they have a God to go to. Come, my people ; enter into thy Chambers, and shut the doors about thee : hide thy self as it were, for a litle moment, until the indignation be overpast, *Isai. 26: 20.* Let the world frown, and friends forsake you, God can sweeten all your enjoyments : keep in Gods way, and you will be sure of Gods protection : do you keep Gods precepts, and God will keep your person : do what God commands, and avoid what God forbids, and then you need not fear what man can do unto you. If you would have God to take care of you, you must cast your care upon God ; wait on him, and walk with him ;

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obey his precepts, and believe his promises.

Oh, Beloved, let wicked men fall out with us, and hate us, and reproach us, and punish us, as much as they will, if we keep in with God: therefore, my beloved, above all things get communion with God, and keep communion with God: communion with God will yeild you two Heavens, a heaven upon earth, and a Heaven after death. All Saints shall enjoy a heaven when they leave the earth; some Saints enjoy a Heaven whilst they are on the earth. He enjoys nothing that wants communion with God.

X, Live above the love of life, and the fear of death.

For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it, Mat. 16. 25. If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters; yea, and his own life also, he cannot be my Disciple, Luke. 14. 16. He that loves Christ more than his life, will be sure to save and keep both. He that goes out of Gods way to avoid danger, shall certainly meet with danger. *Ye are not your own; for ye are bought with a price: therefore glorifie God in your bodies, and in your spirit, which are Gods,* 1 Cor. 6. 19. 20.

My dear Friends, let us live above suffering and fears, though we cannot live without suffering. In the world you shall have tribulation, but be of good cheer, I have overcome the world. I have overcome the world in you, John 16. 33. He that loves Christ above his life, will let life go rather than Christ.

Consider, my Beloved, Christ, and the cloud of witnesses and Martyrs that are gone before, and passed over, and through all those floods, and safely arrived to shore, and are now in heaven with God, and Christ, and holy Angels where there is fulness of joy, and pleasures forevermore. *Thou wilt show me the path of life. In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore,* Psal. 16. 11. Oh, the joy that they enjoy! Oh, the rivers of consolation that flow from God! Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat: for the Lamb which is in the midst of the Throne shall feed them, and shall lead them into living fountains of Waters; and God shall wipe away all tears from their eyes, Rev. 7. 15. 16. 17. Who are they

that have all this honor, and glory and joy, and blessedness in heaven? For this, see *vers. 14.* These are they which come out of great tribulation, and have washed: their robes, and made them white in the blood of the Lamb. The sweetness of the Crown which believers shall receive, will make them amends for the bitterness of the cross they carried.

XI. Desire better hearts more then better times,

O Jerusalem, wash thine heart from wickedness, that thou mayst be saved: How long shall thy vain thoughts lodge within thee? *Jer. 4. 14.* For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies, *Mat. 15. 19.* The heart is deceitful above all things, and desperately wicked, who can know it? *Jer. 17. 9.*

O beloved, in stead of reforming, we are complaining of wicked men, more then of wickedness; of their cruelty, more then our apostasie; of their injuries against us, then our injuries against God. We pore too much upon second causes, or complain of instruments, not of our selves. We have been a long time in sinning, and we had need of a long time in repenting: the times had not been so bad, had we not been so bad: the times would soon be better, if we were but better.

Alace, beloved, we have sinned such sins as unrighteous men could not sin; against the clearest light, and dearest love: the better God hath been to us, the worse we have been to him: he hath loaded us with his mercies, and we have wearied him with our sins. Oh, let us blame our selves more, and the times less. Let us turn unto the Lord, that he may turn to us in love and mercy. Let our hearts go out to him that his heart may come unto us. Oh, beg and cry for better hearts, that you may serve God better; for broken hearts, for sincere hearts, for that is it that God looks at, and calls for, *Prov. 23. 29.* *My son, give me thy heart.* Our hearts are always out of tune to serve God, but never out of tune to serve sin: for if we had never so good times, and not good hearts, it would rather hurt us, then bliss us.

XII. Grow downward in humility, and inward in sincerity.

Unto me who am less then the least of all Saints is this grace given that I should preach among the Gentils the unfearchable riches of Christ, *Eph. 3. 8.* And whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted,

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Matth. 23. 12. Put on therefore (as the elect of God holy and beloved) bowels of mercie, kindness, humbleness of mind, meekness, long suffering, **Col. 3. 10.** Be clothed with humilitie; for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time, **1 Pet. 5. 5 6.** Bring up your will to God, that God may bring down his will to you. Be low in your own eyes, keep a low esteem of your selves: abhorre pride, and flee from it: be inwardly sincere, as well as outwardly humble. Do not look heaven-ward by your profession, and hell-ward by your conversation. He that lives in sin, is dead in sin, **Eph. 2. 1.** Grace be with all them that love our Lord Jesus Christ in sincerity, **Eph. 6. 24.** Let your hearts be upright with God, and walk as those that have God for their portion, knowing there are many eyes upon you; the eye of God, the eye of Christ, the eye of Angels, the eye of Saints, the eye of the world, and the Devil eyes you too; therefore walk wisely and sincerely. Be like the Kings daughter, all glorious within, **Psal. 45. 3.** She is all glorious within, though within is not all her glory. Her cloathing is of wrought gold. Do not think your selves good, because others think so. Alace! the best mens confidences of us, are poor evidences of Heaven. The best testimony is that within us, and above us. See therefore that ye grow in grace, and delight in holiness: Bring forth much fruit: Live still as before the living God. Take heed of hypocrisie and apostasie. Make it your daily business to walk with God. Be much in the exercise of humility. Humility will exceedingly adorn your profession. Do not place Religion in a few good words, when the substance is neglected, but live as you would die. Live to day, as if you were to die to morrow.

XIII. Do good to those that be good.

He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? **Micah. 6. 8.** That they do good, that they be rich in good works, ready to distribute, willing to communicate, **1 Tim. 6. 18.** But to do good, and to communicate, forget not: for with such sacrifices God is well pleased, **Heb. 13. 16.** Pure Religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions, **James 1. 27.**

forget

Forget not to contribute to the necessities of the poor Saints think that God hath given you your estate for such a time as this.

Oh, Beloved, what an opportunity have you now to do good, if Satan do not hinder you? Are there not many of Christs Ministers now in want, and members in want, some in prison, and others out of prison? Remember those that are in bonds, as bound with them and them that suffer adversity, as being your selves also in the body. Heb. 13. 3. There be many men that have a great deal of this worlds wealth, and riches and goods in their hands, and in their houses; but they have no grace in their hearts; and therefore they do no good with the goods of this world: they live so unfruitful, that their lives are scarce worth a prayer, nor their deaths scarce worth a tear. Men may as well go to hell for not doing good, as for doing evil. He that bears not good fruit, is as well fuel for Hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good. You may be as far from grace, as from vice. Men are not so much sent to hell for doing evil, as for not doing good. *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink, Mat. 25. 42.* The rich Glutton was in hell torments, not for persecuting Lazarus, but not relieving Lazarus, Meros was cursed by the Angel, not because they fought against the Lord, but because they came not to help the Lord against the mighty, *Judg. 5. 23.* It is one of the greatest mercies in the world, for God to give a man a heart to do good with that he hath given him.

Oh, beloved, be alwayes doing good, and hating evil: look not only where you may get good, but where you may do good. Labor to be helpful to the souls of others, and to supply the wants of others.

XIV. Choose chastisement before defilement.

Moses, when he was come to years, refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season, Heb. 11. 24. 15. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves, that ye have in Heaven a better, and an enduring substance. Heb. 10. 34. As the three Children chose burning in the fierie furnace, before coming to the golden Image, Dan. 3. 17. 18. We are not careful to answer thee in this matter: If it be so, our God whom we serve,

is able to deliver us from the burning fierie furnace; and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship thy golden Image that thou hast set up. So Daniel chose suffering before sinning. And it is said of those in Heb. 11. 35. They accepted not of deliverance: [and others were tortured, not accepting deliverance, that they might obtaine a better resurrection.]

Oh, beloved, there is more evil in the least sin against Christ, then in the greatest suffering for Christ.

First, our sufferings for Christ, are but light, 1 Cor. 4. 17. 2. But short, but for a moment. 3. Christ stands by us in our sufferings. 4. Our sufferings are ordered by the Father. 5. Our sufferings shal not hurt our souls. 6. God gives us the best of comforts in the worst of times: we have most of consolation from God, when we have most of tribulations from men: as our sufferings do abound, so our consolations do abound. When the burden is heaviest upon the back, then the peace of conscience is sweetest and greatest within. Therefore, my dear brethren, keep your selves out of the puddle of this world, and from the evil of this world: and if you must sin or suffer, choose suffering before sinning.

XV. Think not the worse of Godliness, because it is frowned upon; nor better of ungodliness, because it is smiled upon.

For bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. 1 Tim. 4. 8. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; Phil. 3. 8. And have no fellowship with the unfruitful works of darkness; but rather reprove them, Eph. 5. 11. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6. 23.

Oh, friends, think not the worse of Holiness, because it is reproached and scorned, and persecuted by wicked men and devils: nor the better of wickedness, because wicked men love it, and fellow it, and say, *It is in vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?* Mal. 3. 4. But the

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is a time coming, when ungodly men would be glad of some of that holiness that now they despise: but they shall be as far from obtaining it, as they are now from desiring it. Let us therefore love holiness, and hate wickedness. For without holiness; no man shall see the Lord, Heb. 12. 14. Holiness is the only way to happiness. We must not dress our selves for another world, by the looking glass of this world: Thou shalt not follow a multitude to do evil, Exod. 23. 2. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame who mind earthly things, Phil. 3. 18 19. The children of God must be harmless in their actions, and blameless in their walkings.

XVI. Prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it.

How sweet are thy words unto my taste! Yea, sweeter, then honey to my mouth, Psal. 119. 10. It is sweeter then the honey, or the honey comb. Psal. 19. 10. Oh, how do I love thy Law! Psal. 119. 95. I love thy Commandments above gold, yea above fine gold. The Law of thy mouth is better to me then thousands of gold and silver, v. 72. As new born babes, desire the sincere milk of the Word, that ye may grow thereby, 1 Pet. 2. 2. Let the Word of God dwell richly in you; not only with you, but in you, Col. 3. 16. Oh, let us, with Job, esteem the Word of God above our necessary food, Job 23. 12. And with David, above our gold and silver. The delight of a Saint in Gods Word, overtops all his creature delights. Wicked men can delight in the treasures of God, but not in the word of God: they can delight in the gifts of God, but not in the God of gifts. Oh, let us love the Word, and prize the Word, it is the Sun of the Christian world. As the Sun is the light of the natural world; and without it, the world is but a chaos, and a dungeon full of darkness: so is the Word of God the light of the spiritual world, without which a Christian is an eternal night. Take away the scripture, and there will be no certain rule to direct men what is to be done, or what is to be believed. All false ways are here discovered, all sins are here forbidden, all holiness is here commended. Here you may see every action and motion of your lives, a step to life, or a step to death; as a step heaven-ward,

for a step hell-ward, Oh, therefore prize the word; and obey the Word.

First, it is a plain Word. 2. It is a perfect Word. 3. It is a sure Word. 4. It is an uniform Word. 5. It is a powerful Word: it is the savor of life unto life, unto them that believe.

Oh, beloved, let us read the Word, and abide in the Word; If ye continue in my Word, then are ye my disciples, John 8. 31. The less now you hear, the more do you read, that little book of the Revelation, and Daniel especially.

XVII. Have a care of the whore of Babylons golden Cup and sweet wine.

[And the Woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearles, having a golden Cup in her hand, full of her abominations and filthiness of her fornication. Rev. 17. 4. And the Serpent cast out of his mouth water as a flood, after the Woman, that he might cause her to be carried away of the flood. Rev. 12. 15.] Let me beseech you to have a care of this. Be like the Virgin Spouse of Christ, which followeth him whethersoever he goeth.

My dear friends, keep your selves from foure things.

First, from false teachers. The Devil hath his Ministers as well as Christ: Beware of false Prophets, which come to you in sheeps cloathing; but inwardly they are ravening wolves. Matth. 7. 15. Yea, they are greedy dogs; which can never have enough, and they are shepherds that cannot understand. They all look too their own way, every on for his gain from his quarter. Isa. 56. 11. Oh, false teachers do not feed the flock, but fleece the flock: they do not convert, but pervert: they do not season, but poison; they do not edifie to Salvation, but edifie to damnation: instead of using souls, they kill souls: so they have but the goods, they care not though the Devil have their souls: they are neither rightly called, nor rightly qualified, nor rightly ordained. Their course is evil, and therefore is not right, Jer. 13. 10. They are like dogs and wolves, combining together to mactate the flock of Christ. Oh, therefore keep your selves from Babylons merchants, that make merchandise of the souls of men, Rev. 18. 13. Oh, the sins of teachers, are the teachers of sins.

Secondly, from false doctrine. But there were false Prophets among the people, even as there shall be false teachers among you who

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who privily shal bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Pet. 2. 1. Be not carried away with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats which have not profited them that have been occupied therein, Heb. 13. 9.

I beseech you also in the Lord, my dear brethren, that you do not carnally comply with, nor superstitiously conform to the inventions of men: [But stand fast in the liberty wherewith Christ hath made you free, Gal. 5. 1.]

Thirdly, from false worship. If any man worship the beast and his image, and receive his mark in his fore-head, or in his hand, the same shall drink of the wine of the wrath of God, which is powered out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. Rev. 14. 9. 10. Ye worship ye know not what: God is a Spirit, and they that worship him, must worship him in spirit and in truth, John 4. 24. As there be some in the world that worship false Gods, so there be others that worship the true God with false worship. They that worship the Beast, worship the Devil, Rev. 13. Oh, meddle not with false worship, with vain worship; and will-worship; worship God as he teacheth us to worship him. Our work is to depend on Christ's work: our outward working is to depend on Gods inward working.

Fourthly, from false opinions, from error and sedition. Let your hearts be upright, your judgements sound, and your lives holy: love the truth, obey the truth, and hold fast the truth. Now beloved, let me beseech you, for Gods sake, and for Christs sake and for your souls sake, keep your selves from false teachers, from false doctrine, from false worship, from false opinions. If you will be tasting and sipping at Babylons cup, you must resolve to receive more or less of Babylons Plagues.

XVIII. Be one with every one that is one with Christ.

[Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. 4. 3. 4. 5. 6. Every one that loveth him that begat, loveth him also that is begotten of him. By this we know

that we love the Children of God, when we love God and keep his Commandments, 1 John 5, 1. 2. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4, 26.]

Oh consider, what a dishonor it is to the Gospel, that those that profess themselves sons of the same God, members of the same Christ, Temples of the same Spirit, heirs of the same glory, should be at a jarring one with another! It is strange and unnatural, that lillies should prove thorns to one another! That those who are Saints in profession, should be Devils in practice to one another! That Gods diamonds should cut one another! For wolves to devour the Lambs, is no wonder; but for one lamb to devour another, is a wonder and monstrous! Oh, that Christians in stead of loving one another, should hate one another! Oh, how unlike are we to that God, whom we profess to be our God! He is full of love, full of goodness, and full of mercy and patience. Oh, but Christians cannot bear, and forbear one with another. Oh, do not wicked men warm themselves at the sparks of our divisions, and say It is as we would have it?

Oh, Beloved, hath not God made his wrath to smother against us for the divisions and heart-burnings that have been among us? Oh, that you would lay this to heart, and throw away all discord, and divisions, and heart-burnings. and labor for an oneness and affection with every one that is one with Christ. Oh, labor for a healing spirit. You cannot love God, if you do not love the people of God. *If any man saith he loveth God, and hateth his brother, he is a liar. Let brotherly love continue, Heb. 13, 1. They that feared the Lord, spake often to one another, Mal. 3, 16. Christs Doves should flock together. There be many that cannot love a man unless he be of their opinion, or a member of their Church, though he be a member of Christ. Every man hath a good opinion of his own opinion: but alas (beloved) it is not this opinion, or that opinion, this way, or that way, will bring a man to heaven without faith in Christ, and he that hath faith in Christ, hath right to all the ordinances of Christ, and promises of Christ, and priviledges of Christ, therefore let me beseech you to love every man that is a godly man, let him be of what way and form he will; And the multitude of them that believed, were of one heart and of one soul, Acts 4, 38.*

XIX. Love Christ with a love stronger then life, who loved us with a love stronger then death.

[Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down my self. I have power to lay it down, and I have power to take it again, John 10. 17, 18. This is a faithful saying, and worthy of all acceptation, That Jesus Christ came into the world to save sinners, 1 Tim. 1. 15,]

Christ love to us was stronger then death; he died for love, he laid down his life to save our lives: he loves us as the Father loves him, John 15. 9. *As the Father hath loved me, so have I loved you: continue ye in my love,* Oh, the Scripture hath exceeding high expressions of his affection to us. Now (Beloved) if he died for us, and suffered for us, and set his heart upon us to love us, and to delight in us; how ought we then to love him again! *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,* Matth. 22. 37. 38. *Whom have I in heaven but thee? And there is none upon earth I desire besides thee,* Psal. 73. 25. *Umo you therefore who believe, he is precious,* 1 Pet. 2. 7. O let our hearts be full of love and affection to Christ. Love will breed courage, and cast out fear; slavish fear before God, and carnal fear before men. God can keep us from the torments of men, but men cannot keep us from the torments of God. Whilst we stand by God, God hath promised to stand by us. Therefore be not afraid of any authority, that stands in opposition to the authority of Christ. None can promise us better then Christ can: none can threaten us worse then Christ can. Can any man promise us a thing better then Heaven? Can any man threaten us with worse then hell? Heaven is promised to those that love him, and hell is to be the portion of those that hate him.

Oh (my dear Brethren) let us love Christ with a love stronger then death: so did Paul, and the rest of the Apostles. *What shall separate us from the love of Christ? shall tribulation, [or distress or persecution, or famine, or nakedness, or peril, or sword? Rom. 8. 35. Love is stronger then death: many waters cannot quench it, neither can the floods drown it, Cant. 8. 6, 7.*

XX. Be every day as serious in your preparation for death, as if it were your last day.

All the days of my appointed time will I wait, till my change come, Job. 14. 14. *This night thy soul shall be required of thee,*

Luke 12. 20. *For what is your life : It is even a vapor that appeareth a litle time, and then vanisheth away, James 4. 14. Behold, thou hast made my days as a hand breadth, and mine age is as nothing before thee. Verily, every man at his best estate is altogether vanity, Psal. 39. 5.*

As no Saint knows when that time and hour shal be, so no wicked man knows when it shal not be. To live without the fear of death, is to die living. To labor not to die, is labor in vain. Men are afraid to die in such and such sins, but not afraid to live in such and such sins. Oh, the hell of horror & terrors, that attend those souls that have their greatest work to do when they come to die ! Therefore as you would be happy in death, and everlastingly blessed after death, prepare and fit your selves for death: Did Christ die for us that we might live with him, & shal not we desire to die and be with him? A Believers dying, is his crowning day. *And I heard a voice from Heaven, saying unto me Write, Blessed are the dead which die in the Lord, from hence forth ; yea, saith the Spirit, that they may rest from their labor, and their works do follow them. Rev. 14. 13.*

Oh I beseech you (my brethren) every day spend some time in preparation for, and meditation of Death, Judgement, Hell, Heaven and Eternity. Eternity is a sum that can never be numbered, a line that can never be measured. Eternity is a condition of everlasting sorrow or everlasting joy. Oh, think of this, and prepare for this every day, before the night of Death comes.

And thus (my beloved) I have given you these twenty precious Directions for your souls.

I shal leave this Book with you as a Legacy of my dearest love : My desire in all this, is your happiness here, and your blessedness hereafter.

My earnest and humble desire of you is, that you should mind this Book and my former Treatise : not only read them, but reform your lives by them. O do your duty, love your duty, and live in your duty, that you may be made meet to be partakers of the inheritance of the Saints in light: Which is, and shal be the earnest and constant prayer of one that esteems it a most glorious priviledge, to be of the number of those who follow the Lamb whithersoever he goeth.

REVEL

R E V E L. 14. 6.

These are they who follow the Lamb whithersoever he goeth.

THE Title of this Book tells us, it is the *Revelation of John*, and John tells us, *Chap. 1. 1.* it is the *Revelation of Jesus Christ*. Christs Revelation to John, and Johns Revelation to us. The command of this Book is set forth, *Chap. 1. 19. Write the things that are, and the things that shall be hereafter.* And into these two parts this Book is divided.

First; a relation of the things that are referred to the seven Churches of *Asia*.

Secondly, a Revelation of the general state of the Church to come, and that from Johns time unto the second coming of the Lord.

The words of this Book are the true sayings, of the true God: they are therefore *true and faithful*, *Chap. 22. 6.*

The matter of this Book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to hear, to hearken what the Spirit of God saith unto the Church: and to show how earnest Christ Jesus is to have all his members and servants acquainted with the things revealed in this Book, this charge he repeats eight times over, as this Book shows, *Chap. 2. 7. 11. 17. 29. and Chap. 3. 6. 13. 22. and Chap. 13. 9.*

A Blessing is pronounced upon the Reader, Hearer, and doer of the things written in this Book, *Chap. 1. 3.* O what can be said more, or more effectually, to stir us up to hear and read, then Blessedness! *And Blessed is he that keepeth the words of the Prophecy of this book*, *Chap. 22. 7.* But how shal we keep them, except we know them? And how shal we know them, except we read them?

The excellency of this Book is such, as neither man nor Angels, none in Heaven or earth, or under the earth, was found worthy so much as to look into it, till Jesus Christ went and took it out of his Fathers hand to open it unto us, *Chap. 5. 3.*

The Blessed *S. John* could not but weep for fear, lest this Book should have been kept close from him and the Church; so earnest was he to know these things, which we neglect to know, *Chap. 5. 4.*

This

This Book is a most precious jewel which Christ hath bestowed upon his Church in the latter days : and it is our great duty to look into it, and read it, study it, open it, and expound it, that all the people may be acquainted with it, especially in these times : for now in this age, is, and shal be the very heat of the war, and brunt of the battel betwixt God and *Belial*, betwixt Christ and Antichrist, betwixt the Lambs followers, and the Beasts followers. Now this Book layeth all open, and plainly telleth us what shal be the issue and success in the day of Battel, which side shal have the victory, and which side shal go down, *Chap. 17. 19.* And certainly the sons of *Belial* shal not prevail; the date of their reign is almost out, and the time draweth on a pace; wherein both they and their Beast shal be laid in the dust.

This Book sheweth us the rising of the Beast, the declining of the Beast, and the ruine of the Beast, *Chap. 18.*

Our Lord Jesus hath shewed us in this Book, the sorrows, and sufferings, and afflictions, and tribulations which the Church was to meet withall in the latter times, *Chap. 1. 17. and Chap. 13. 14. 15. and Chap. 13. 7.*

And her deadly and cruel enemies, the whore of *Babylon*, the mother of harlots, the Beast, the false Prophet, and the great Dragon, which maketh war against her, and casteth out floods after her, *Chap. 13. 17.*

This Book sheweth us likewise the true state of the true Church upon earth, what she is, where she is, how she is, and what she shal be hereafter; and that before the slaying under the slaying, and after the slaying.

1. Before the slaying time, the true Church is in the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, *Chap. 12. 3.* Before the slaying of the witnesses, the true worshippers of God are in a low condition, in heaviness and sadness, in sackcloth and ashes, in a mourning and suffering state, being scattered and dispersed here and there, as *Israel* was of old. But though this be the condition of the poor woman in the wilderness, yet she is not without comfort: She may take comfort in three things;

1. That God prepared a place for her. 2. That God now visited her, and locked her up in his chamber of Providence.

3. That God numbered her days of suffering. The Tribulation of

of the Saints in the Old Testament is reckoned up still by years; as the bondage of Egypt 430 years, and the captivity of Babylon 70 years: But under the New Testament by days; *Ye shall have tribulation ten days*, Chap. 2. 10. *And the two witnesses shall be dead three days and a half*, Chap. 11. 9. So the woman was to be in the wilderness a thousand two hundred and threescore days.

The Church is compared to a woman, for four reasons.

First, as a woman is weak and feeble, so is the Church, and can do nothing without Christ, *John 15. 5*.

Secondly, as a woman is useful and fruitful, so is the Church, *John 15. 2*. Thirdly, as a woman is fair and beautiful, so is the Church, *Ezek. 16. 13*.

Fourthly, as a woman is full of love and affection, so is the Church. *Cant. 2. 5*.

2. Under the slaying time, the true worshippers of God, and Witnesses of Jesus Christ, *ly dead in the street of the great City, which is (spiritually called Sodom and Egypt, Chap. 11. 8*. That is, in Antichrists Kingdoms and Dominions. *The woman which thou sawest, is the great City, which reigneth over the Kings of the earth, Chap. 17. 4*.

She is called Sodom, for her filthiness and wickedness; and Egypt for her cruelty, and oppression, *Chap. 17. 18*.

The true Servants of God, and members of Jesus Christ, that bear witness for him against the evils of the Beast, & against the evils of the world, are here called the two witnesses. 1. Because of the fewness of them. 2. Because two is a number sufficient to bear a witness, *John 8. 17*. 3. Because Antichrist's beasts are called two, *Ch. 13*. 4. They are called witnesses for six reasons.

First, because their work is to bear witness for Christ, and his truth against the world, the flesh and the Devil. A true believer is to bear a threefold testimony, to and for Christ; a word-testimony, a life-testimony, and a bloody-testimony, *Heb. 12. John 5. 33*.

Secondly, Christs members are called witnesses, because they stand up for Christ, to maintain his Name, his honor, his cause, his truth, his worship, his glory in the world, *Dan. 3. 16 17. 18. and Chap. 6*. *And ye killed the Prince of life; whom God hath raised, from the dead; whereof we are witnesses, Acts 3. 14*. *He is known unto you all, and to all the people of Israel, that by*

the Name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead even by him do this man stand here before you whole, Acts 4. 10. 11. 12.

Thirdly, the Lambs followers are called witnesses, because they keep the testimony of Jesus-Christ, Rev. 12. 16. and 6. 9. A testimony of all the offices, works and Kingdom of Jesus Christ, as King of Saints, and King of Nations.

Fourthly, Gods chosen and precious ones, are called witnesses, because they do appear boldly and openly for his truth: they own it, they love it, they publish it, they hold it fast, and suffer for it; who through the teachings of the Spirit in the Word, and by the power of the same Spirit, are found in the practise of Christs appoiatments. they cannot deny the truth, which is a testimony to it, Acts 24. 14.

Fifthly, the true worshippers of God are called witnesses, because they do bear witness against the beast, and all the whole mystery of iniquity; against the whore of Babylon, who hath committed fornication with the Kings of the earth, and made herself drunk with the blood of the Saints; Rev. 17. 6. Christs faithful witnesses bear an eminent testimony against all her abominations, and filthiness, and wickedness; against the Pope, his government, his Clergy, his doctrine, his worship, his Religion. and all his abominable proceedings, Rev. 19. 7.

Sixthly, Christs redeemed ones are called witnesses, because in dying they bear witness for him, for to die for the truth, is a living standing testimony to it. He who for Christs sake loved not his life unto the death, dies a most glorious witness of Christ, Chap. 12. And they loved not their lives unto the death, And the beast that came out of the bottomless pit, made war against them, and overcame them, and killed them, Chap. 11. 7. 9.

Antichrist riseth in a double beast, in his Civil power, and his Ecclesiastical power.

First, in his Civil power; so he makes up one Beast with the ten Kings, Chap. 17. 12. And this is the Beast that riseth up out of the sea, which hath seven heads, and ten horns, and upon his horns ten Crowns; and upon his head the name of blasphemy, And the Beast which I saw was like unto a Leopard, and his feet was as the feet of a Bear, and his mouth as the mouth of a Lion, and the Dragon gave him his power, and his seat, and great authority, Chap. 13. 1. 2.

Secondly, in his Ecclesiastical power; so he makes up ano

another Beast with the Clergy: and this is that Beast that rose up out of the earth; He hath two horns like a lamb, and he spake like a Dragon, vers. 11.

Now these two monstrous Beasts (Antichrists Magistrates and Ministers) slay the faithful witnesses of Jesus Christ, and rejoice over their dead bodies & make merry, and send gifts one to another, Chap. 11. 10. Oh. how do graceless faithless, Christless men, rejoice at the afflictions and calamities of Gods people, saying, Where is now your God, and Christ, your King Psal. 42. 10.

As touching the nature of the witnesses death, we are not to conceive thereof; as though the same were to be a corporal killing or slaying, but a civil killing or slaying; not so much their bodies, as their testimonies, deprived and strip them of their liberty, worship, ordinances, Religion, and the free exercise of their gifts, suffering not a servant of Jesus Christ to bear an open testimony against the abominations of the Beast, nor against her National Wickedness; but make laws against them, and ly in wait for them, stopping their mouths, and imprisoning their bodies, hating and hunting them up and down, afflicting and tormenting them, and taking possession of their possessions: *Killing and slaying them all the day long, and accounting them as sheep for the slaughter.* Rom. 8. 33. This is to be broken in the place of Dragons, and covered with the shadow of death, Psal. 44. 29. This is to be killed all the day long; and upon this account the witnesses are said to be slain.

And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them, Chap. 11. 11. A spirit of boldness and courage, zeal, and undauntedness, and resolution to appear for Christ, and his cause, against Antichrist and the whole world. Therefore rejoice all ye Saints, and be glad all ye upright of heart; though the witnesses be dead they will not always be dead, but rise again.

2. After the slaying time, the true Church is with the Lamb on Mount Zion, Chap. 14. 1. And I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred forty and four thousand, having his Fathers Name written in their foreheads. Which notes a fixed state. Those which trust in the Lord, shall be as Mount Zion, which cannot be moved, Psal. 12. 5. Before the

the slaying time, the Church is very low; but under the slaying time lower: but after the slaying time, the Church is very high, she is rejoicing, shining and triumphing on Mount Sion: And they sung as it were, a new song before the throne and before the four Beasts, and the Elders, and no man could learn that song, but the hundred forty and four thousand, which were redeemed from the earth. The true Church having gotten the glorious presence of the Lamb in the midst of her, and having gotten some victory over the Beast, they do rejoice mightily. And I heard a voice of harpers, harping with their harps. But this is not till after the resurrection of the witnesses are risen, the Church is exceeding joyful.

This Chapter, out of which my Text is taken, containeth six principal things.

First, a lovely description of Jesus Christ; and he is described by the similitude of a Lamb: *Lo, a Lamb stood upon Mount Sion, v. 1. And behold the Lamb of God, John 1. 19.* He is called a Lamb in a double respect. 1. In respect of his innocency, *1 Pet. 1. 19.* 2. In respect of his meekness and patience, *Act 8. 32.*

Secondly, a lively description of the Church the Lambs wife, and that from *vers. 1. to vers. 5.*

Thirdly a glorious description of the Churches Ministers. As the church is in this Book called Heaven, so here Ministers are called Angels. And I saw another Angel flying in the midst of Heaven, having the everlasting Gospel, *vers. 6.* And then followed another Angel, saying, *Babylon is fallen, vers. 8.* And the third Angel followed him, saying with a loud voice, &c. *v. 9.*

Fourthly, here is set down the doctrine which these Angels preach and publish.

The first Angel publish the free grace of God in Jesus Christ openly, against all the inventions of men: *Saying with a loud voice, Fear God; and give glory to him, and worship him that made Heaven and earth, and the sea, and the fountains of waters, vers. 7.* Namely, that men should once Fear God, and worship him, and give all glory to him, none to creatures, none to Images, none to Antichrist: he that worshippeth the beast worshippeth the Dragon and the Devil, *Chap. 13.*

The second Angel, proclaimed the utter ruine of Babylon: and the destruction thereof over the world, saying, *Babylon is fallen*

fallen, is fallen, the great City, because she hath made all Nations drink of the Wine of the wrath of her fornication. *vers. 8.*

The third Angel doth seriously and solemnly give warning to all those who shal yet adhere to the beast, shewing the danger and misery of it. *If any man worship the Beast, and his Image, and receive his mark in his forehead, or in his hand, the same shal drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shal be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. vers. 19. 20.*

Fifthly, a sweet word of heavenly consolation to the Saints and people of God: *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord; from henceforth they rest from their labors, and their works do follow them, vers. 3.]*

Sixthly, the judgements and vengeance which shal be executed upon the false Church, the Spirit doth set it forth by a double similitude, the one by rendering, the other by gathering. and that from *vers. 16. to the end.* God will as it were, raine hell out of Heaven upon Babylon, he bath fire and brimstone, for his spiritual Sodom! judgement without mercy, and fury without compassion.

I shall now come to the words of my Text, *These are they which follow the Lamb whithersoever he goeth.* This Text is one of the golden characters of the hundred forty and four thousand, which stood with the Lamb upon Mount Zion.

In these words are three things. First, the subject (*these*) Secondly, the act (*follow*) Thirdly, the object (*the Lamb*) whithersoever he goeth.

I shal gather this observation from the words: That it is the sweet temper and frame of souls truly gracious, to follow the Lamb whithersoever he goeth.

In the handling of this point, I shal show you five things. First, what it is to follow the Lamb. 2. Why they follow the Lamb. 3. The excellency of following the Lamb. 4. The misery of them that follow not the Lamb. 5. How the Lamb's followers may be known from the beasts followers.

First, to follow the Lamb whithersoever he goeth, is to follow him in four things. First, in his Commandments. *If you love me, keep my commandments, John 14. 15. To me my friends,*

if you do whatsoever I command you, Chap. 13. 14. Blessed are they that do his commandments, that they may have right to the tree of life, Rev. 22. 4. Oh beloved, we cannot follow the Lamb whithersoever he goeth, unless we follow him in his commands: *Then shall I not be ashamed* (saith David), *when I have respect to all thy Commandments*, Psal. 119. 6. Christians should take as much delight in those precepts that enjoy holiness, as in those promises that assure happiness.

Secondly, in these teachings, *My sheep hear my voice and I know them, and they follow me*, John 20. 27. *A stranger they will not follow, but will flee from him; for they know not the voice of a strangers*, ver. 5.

Thirdly, in his providences: through all his afflictions, all straits, all discouragements and sorrows whatsoever, though it be a way of blood, we must forsake all to follow a crucified Christ, a condemned Christ, in bloody paths of sufferings; if he call us to it. *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me*, Psal. 23. 4. For (saith Paul) *I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus Christ*. We must be willing to venture the loss of all for him, liberty, estate, relations, and life it self: *We have forsaken all, and follow thee*, Matth. 26. 27.

Fourthly, in his example. *For I have given you an example that you should do as I have done to you*, John 13. 5. That, because Christ hath suffered for us, leaving us an example that we should follow his steps, 1 Pet. 2. 21. 22. So that to follow Christ's steps, is to take him for an example: we must walk in the same Spirit, in the same steps, and in the same obedience: we must not follow wicked mens examples who walk in the broad way that leads to death, and are of their father the Devil, and his works they do. John 8. 11. But we must follow our Head Christ, who went up and down doing good, Acts 10. 38. Now this is to follow the Lamb whithersoever he goeth. In his commands. In his teachings. In his providences. In his example.

Secondly, to follow the Lamb whithersoever he goeth, is to follow him truly without hypocrisie, and constantly without apostasie.

First, truly without hypocrisie. Many follow the Lord, but they follow a man only for an alms; they prize the wages of

Religion, above the work of Religion. You seek me not because of the miracles, but because you did eat of the loaves, and were filled, John 6. 16. Oh, beloved, God abhors an hypocrite more then a Sodomite, as hell is provided on purpose for hypocrites, *Matth. 24. 51.* My beloved, following the Lamb fully, is to have the heart fixed and resolved for God: My soul follows hard after thee (saith David) *Psal. 63. 8.* And, *As the Hart panteth after the water brooks, so panteth my soul after thee, O God.* All the faculties of his soul are working a'ter God: *My soul and all that is within me, praise the Lord, saith holy David.*

Secondly, constantly without apostasie. A true believer, after he begins to follow the Lamb, he never leaves following him, but followeth him whithersoever he goeth: *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Oh beloved, he doth not follow the Lamb whithersoever he goeth, that follows the Lamb earnestly, for a while, but afterward forsaketh him when a storm riseth: *Yea hath he not root in himself, but dureth for a while; for when tribulation or persecution cometh because of the word, by and by he is offended; Mat. 13. 21.* Nor he that follows the Lamb in some things, and the Beast in other things; *They feared the Lord, and served their own Gods, after the manner of the Nations.* Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper: *I know thy works, that thou art neither cold nor hot, I would thou were either cold or hot, Chap. 3. 15.* Be ye astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord; for my people have committed two evils, they have forsaken me the fountain of living waters, and hewn them out cisterns, broken cisterns, which can hold no water, *Jer. 2. 12. 13.* Oh, this is not a following the Lamb! They that follow the Lord fully, abide in the word, and cleave to the Lord, and continue constantly in Gods ways unto the end of their days. *The righteous holdeth on his way, Job 17. 9.* Then shall we know, if we follow on to know the Lord, *Hos. 6. 3.* The righteous man holds on his way, he follows the Lamb whithersoever he goeth.

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- First, speedily. 2. Truly. 3. Undividedly. 4. Zealously.
5. Humbly. 6. Cheerfully. 7. Diligently. 8. Constantly.
9. Faithfully. 10. Transcendently.

Now this is to follow the Lamb whithersoever he goeth.

Now I shal show you why believers follow the Lamb.

First, because they are redeemed by the blood of the Lamb. Forasmuch as you know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish, and without spot, 1 Pet. 1. 18. 19. He paid a price for our redemption, that so he might discharge the debt of our sins. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred and tongue, and people, and nation, Rev. 5. 9.

There are three things called precious in the Scriptures.

First, Faith is called precious. 2 Pet. 1. 2. Secondly, the promises are called precious, vers. 4. Thirdly, the blood of Christ is called precious, 1 Pet. 1. 19.

O his blood hath redeemed us from six enemies. First, from the world, Gal. 1. 4. Rev. 21. 4. Secondly, from the curse, Gal. 3. 13. Thirdly, from sin, Rom. 6. 18. 22. Fourthly, from the Devil, Heb. 2. 18. Acts 26. 17. 18. Fifthly, from the sting of Death, 1 Cor. 15. 55, 56. Sixthly, from Hell, 1 Thess. 1. 10. Rev. 2. 12. Oh, his blood is precious blood, his blood hath slain our enemies; he hath purchased by his blood reconciliation with the Father, union with the Son, and communion with the holy Ghost, Ye that were sometimes afar off, are made nigh by the blood of Christ, Eph. 2. 13. 16.

Secondly, they follow the Lamb because they are washed in the blood of the Lamb, He that loved us, and washed us from our sins in his blood, Rev. 1. 5. These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb, Rev. 7. 14. The blood of Christ cleanseth us from all sin, 1 John 1. 7. Christ blood washeth away our bloody sins, I said unto the when thou wast in thy clove Live, Ezek. 16. For as soon as we were united with Christ, our sins are upon him, and his righteousness upon us. It is Christ that gives us life, and puts excellent ornaments upon us to cover our nakedness, and decketh us with jewels and gems of Gold, for

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we become beautiful in his sight, *Isai. 61. 10.* [That he might present it to himself a glorious Church; not having spot nor wrinkle, nor any such thing; but that it should be holy, and without blemish, *Eph. 5. 21.*]

Thirdly, Believers follow the Lamb, because they are risen with the Lamb. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, *Col. 3. 1.* Therefore we are buried with him by Baptism unto death; that like as Christ was raised up from the death by the glory of the Father, even so we also should walk in newness of life, *Rom. 9. 4.* Every man besides a believers, is a mad man, dead in trespasses and sins, *Eph. 1.* Therefore are they exhorted to rise from the dead, *Eph. 5. 4.* They must rise from evil to good, from earthly mindedness to heavenly-mindedness; but now believers by faith are risen from darkness to light: [For ye were sometimes darkness but now are ye light in the Lord. Walk as children of light, *Eph. 5. 8.* Rise, shine, for thy light is come, and the glory of the Lord is risen upon thee, *Isai. 60.*] When the Lord shineth forth upon his people in glorious discoveries of himself, he calls them away from their former condition. When the Lord discovered himself in a Gospel dispensation, his people were no longer to sit under dark clouds of legal ceremonies, but follow the Lamb whithersoever he goeth.

Fourthly, they follow the Lamb, because they are enlightened by the Lamb: God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ, *Cor. 4. 6.* But we are all with open face, beholding as in a glass, the glory of the Lord, and are changed into the same Image from glory to glory, even by the Spirit of the Lord, *2 Cor. 3. 18.* Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, *Phil. 3. 8.*

The divine and heavenly knowledge brings a man near to God, and gives a man the clearest and fullest sight of God; and the nearer any man comes to God, the clearer vision he hath of himself, and the more communion with God.

The reason why others do not follow the Lamb, is, because they see not the worth and the want of the Lamb: [Having

the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, Eph. 4. 18. Where there is a vail cast before the eyes of knowledge, there is a bar set before the bands of practise. An ignorant person neither knows what he is doing, nor doth he know whither he is going: He doth nothing but undo himself by doing. Carnal men see no preciousness and loveliness in Christ: Oh, what is thy beloved more then another beloved; Cant. 5. 9. If thou knewest the gift of God and who it is that asketh, thou wouldest have asked of him, and he would have given thee living water, John 4. 10.

Christ goes undesired in the world, because he goes undiscerned by the world: But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned, 2 Cor. 2. 14. But now believers being enlightened by the Spirit of God, and by the Word of God, they see themselves what they were before faith, and what they are by faith, and what they shall be at the end of faith: they see Christ to be all precious, precious in his ordinances, precious in his discoveries, precious in his graces, precious in his gifts, precious in his promises, precious in his members, precious in his Ministers, and precious in himself, 1 Pet. 2. 8. Therefore believers cannot but love him, and follow him.

Fifthly, they follow the Lamb, because they love the Lamb. Grace be with all them that love the Lord Jesus Christ in sincerity, Eph. 6. 25. They love him with a superlative love, Whom have I in heaven but thee? and there is none upon earth that I desire besides thee, Psal. 73. 25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance; and what she doth, as not good enough for his acceptance. Look not upon me, because I am black, because the Sun hath looked upon me. My mothers children were angry with me: they made me the keeper of the vineyard, but mine own vineyard have I not kept, Cant. 1. 6. The Church is never more fair then when she judgeth herself to be most deformed: never more happy, then when she accounts herself most miserable; never more holy, then when she reckons herself most polluted, she is never richer, then when she seeth herself to be poorest of all. The soul that loves much is a soul that works much: the commandment

the Gospel are not grievous to him but precious to him. *Tell* (Oh, thou whom my soul loveth) *where thou feedest*, Cant. 17. A soul that loves Christ, hath his eyes upon Christ, and his desires is after Christ. *The desire of our soul is to thy Name, and to the remembrance of thee, with my soul have I desired thee in the night; yea, with my spirit will I seek thee early*; Isai. 26. 9. True believers love Christ more then they love themselves, *They loved not their lives unto the death*, Rev. 12. 11. Christ is dearer to them then their lives: they slighted, contemned, yea despised their very lives, when they stood in competition with Christ and his glory; and choose rather to suffer the greatest misery; then he should lose the least dram of his honor. The love to Christ hath made the Saints and witnesses yield all the parts and members of their bodies to the cruel and merciless instruments of bloody persecutors; their backs to be whipped, their eyes to be boared, and their tongues to be cut out of their mouthes, Heb. 11. 38. Oh, how strongly did these love! The measure of loving Christ, is to love him without measure. Who shal separat us from the love of Christ? Tribulation shal not, persecution shal not, famine and nakedness shal not, peril and sword shal not: for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature; shal be able to separat us from the love of God which is in Christ Jesus our Lord, Rom. 8. 35. 38. 39.

Sixthly, they follow the Lamb, because they are married to the Lamb. Jer. 4. 14. *I am married unto you*. Rev. 21. 9. *I will show the Bride the Lambs wife*. Cant. 2. 16. *My beloved is mine, and I am his*.

Here I will show you two things. First, how Christ comes to be ours. 2. How we come to be Christs.

First, Christ is ours by the free donation and gift of the Father: *God so loved the world that he gave his only begotten Son*, John 3. 16.

Secondly, Christ freely gave himself unto us, so that Christ is ours by his own consent: he hath as it were, passed over himself unto us: *Christ loved me, and gave himself for me* (said the Apostle) Gal. 2. 20.

Thirdly, Christ hath passed himself over unto his Church by marriage, and therefore she is called his Queen, his Spouse, his

Bride, and his Wife, *Psal. 45. 9.* Although we had nothing to bring to him but poverty, shame, sorrow and misery, yet he took us, and loved us, and married us.

Fourthly, Christ is ours by communicating his own Spirit to us.

2. The Saints are Christs four ways.

First, by the donation of Father: *God hath made him both Lord and Christ, Acts 2. 36. And hath put all things under his feet, and gave him to be the Head over all things in the Church, Eph. 1. 22. And now (saith Christ) behold, I and the children whom thou gavest me; thine they were, and thou gavest them me, John 17. 6.* God the Father gave us to God the Son, that he might redeem us: and God the Son gave us to God the Father, that he might sanctifie us, and keep us from the evil of the world. *Rev. vers. 17.*

Secondly, we are Christs by choice: *I have chosen you out of the world.* And the Saints are said to be chosen in Christ, *Eph. 1. 4.* And they are called, *a chosen generation, 1 Pet. 2. 9.* And chosen and faithful, *17. 14.*

Thirdly, the Saints are Christs by purchase: we were in our enemies hand, and under their power, and could not free our selves from the bondage of the Law, Sin, Satan, Death and Hell; therefore saith the Apostle, we are bought with a price *1 Cor. 6. 26* For in respect of Gods Justice, we are bought by Christ.

Fourthly, we are Christs by combination and covenant: *I entered into covenant with thee and thou becamest mine, Ezek. 16. 8.* That is, I did make a solemn covenant or stipulation with thee, that I would take thee to be my people. So that it is no wonder believers follow the Lamb whithersoever he goeth; they are married to him, he is their head and husband.

Sevently, they follow the Lamb because they have the Spirit of the Lamb, *We have not the Spirit of the world, but the Spirit which is of God, that we may know the things that are of God, and we have the mind of Jesus Christ, 1 Cor. 2. 11. 12. 16.* And we know that he abides in us by the Spirit which he hath given us. Now if any man have not the Spirit of Christ, he is none of his. This Spirit that the Lord Jesus gives to believers, is a sealing Spirit, a lively Spirit, an enlightning Spirit, and a leading Spirit; it leads us from all evil to all good; and all the Lambs followers, are in the Spirit of the Lamb; and therefore they pray

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pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit. they that have his Spirit, need not a book to pray by. Now all true believers have the Spirit of the Lamb, therefore they follow the Lamb whithersoever he goeth.

Eightly, Believers follow the Lamb, because all their privileges come from the Lamb: they are all Kings and Priests, Rev. 1. 6. and 5. 10. And sons and heirs, 1 John 3. 1. Behold what manner of love the Father hath bestowed upon us, Rom. 8. 17. If children, then heirs, heirs with God and joint heirs with Christ. Though believers have not a crown in life, yet they are heirs to a crown of life. God puts the greatest honor upon his own people, Prov. 12. 26. All the honor that other men have, is not worth the having: that which makes a man great in the eye of the world, makes a man nothing in the eye of God. Men are never the better for their greatness, if they are not made better by their greatness. But now believers greatness and honor comes by Christ, the faithful and true witness, the first begotten of the dead, and the Prince of the Kings of the earth. He hath made us unto our God, Kings and Priests, and we shall reign on the earth, Rev. 5. 10. All the light and life, and hope, and joy, and peace, and beauty, and honor, and riches, believers have; they have it all by Christ, and from Christ: he gives them rich grace, and rich glory, and all things richly to enjoy, 1 Tim. 9. 17.

Take a man that is out of Christ, and he hath none of all this, Eph. 2. 12. That at that time ye were without Christ being aliens from the Common wealth of Israel and strangers from the covenant of promise; having no hope; and without God in the world (yea) he is wretched, and miserable, and poor, and blind, and naked, Rev. 3. 17.

O this is the condition of every graceless, faithless and Christless person. But now a believer, though he be never so poor in the worlds eye, he is rich in Gods eye; for all things are his, and he shall inherit all things, 1 Cor. 3. 22. Rev. 21. 7. He that overcometh shall inherit all things. But how comes it to pass that the believer hath so much, and all others so little? He hath it all from Christ; Of his fulness have all we received grace for grace. Therefore believers do glory in Christ, because they have all their glory by and from Christ; 1 Cor. 1. 31. He hath enough to glory in, that hath a Christ to glory in. Now believers cannot but cleave to him and follow him, because all their good things come by him.

Ninthly, they follow the Lamb, because their names are written in the Lambs book, Rev. 13. 8. *[And all that dwell upon the earth shall worship him, whose names are not in the book of life, of the Lamb slain from the foundation of the world. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abominations or maketh a lie, but they which are written in the Lamb book of life, Rev. 21. 27.]* All the rest, all the worshippers of the Beast, and all unbelievers, shall be cast into that lake of fire which burns and flames for ever, Rev. 19. There is a great many that follow the beast, worship the beast, receive the mark of the beast, admire the beast, Chap. 13. 3. 4. But what are they? Are they any that have their names written in the Lambs book of life? No, no. For this see Rev. 17. 8. *[The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life.]* So that you see what that cursed crew are that follow Babylon, they are such whose names are not written in the book of life. But they that have their Fathers Name written in their fore-head, and their names written in the Lambs book, they follow the Lamb whithersoever he goeth: *And they that are with him are called and chosen, and faithful, Rev. 17. 14.*

Tenthly and lastly, precious ones follow the Lamb, because they shall be for ever with the Lamb. *Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lamb; wherefore comfort one another with these words, 1 Thess. 4. 17. 18. Therefore are they before the throne of God, & serve him day & night in his temple; and he that sitteth on the throne shall dwell among them: they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes, Rev. 7. 15. 16, 17.* How troublesome soever a Saints beginning is, his ending is joyful. When believers change earth for heaven, they do not lose their happiness, but compleat their happiness. John 12. 17. 24. *Father, I will that they also whom thou gavest me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before*

the foundations of the world. Not only with me for ever, but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Christ for ever, implyeth these seven things. 1. The presence of God. 2. The happy union with God. 3. The blessed vision of God. 4. The glorious communion with God. 5. The fruition of God. 6. The rest that the Saints shall have in God. 7. The enjoyments of themselves in God.

Oh, how unspeakable is the glory of heaven! Oh, how infinitely glorious is the Lamb! Now true believers follow the Lamb whithersoever he goeth, because they shall be for ever with the Lamb in fulness of glory, and endless felicity. Rom. 8. 17. Thus have I shewed you why believers follow the Lamb. Now I shall shew you the excellency of following the Lamb.

The first excellency is, they that follow the Lamb, have the presence of the Lamb with them. The hundred forty and four thousand that stood upon Mount Zion, had the Lamb with them, Psal. 46. 5. *God is in the midst of her, she shall not be moved; God shall help her, and shall right early.* The Lord of hosts is with us, the God of Jacob is our refuge, vers. 8. God is in the midst of his Church; not only to behold her, but to uphold her. Though the Churches enemies may be waves to toss her, yet they shall never be rocks to split her, because God is in the midst of her. This is that which comforted and strengthened David: *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.* Ps. 23. 4. *When thou passest thorow the waters, I will be with thee; and thorow the Rivers, they shall not overflow thee; When thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee,* Jer. 43. 2. Oh, they that follow the Lamb shall stand for the Lamb, have the presence of the Lamb, his glorious presence, his precious presence, his comforting presence, his protecting presence, his quickning and sanctifying presence.

The second excellency is, that they that follow the Lamb shall know the mind of the Lamb. It is given unto you to know the mysteries of the Kingdom of heaven, but to this it is not given. And blessed are your eyes, for they see; and your ears, for they hear, Math. 13. 11. Henceforth I call you not servants: for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have

have made known unto you. John 17. 6. 7. 8. Jesus Christ that lyes in the bosom of his Father, he unbosoms and unbowels the heart of the Father to believers; they know his secrets, his mind, his counsel and his will, and none knoweth it but them: *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes* Matth. 11. 25. But they that walk with God, know much the mind of God, and the mysteries of the Gospel.

The third excellency of following the Lamb is, they that follow the Lamb, may come boldly to the Lamb. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in time to help in time of need* Heb. 4. 16. A soul that hath an interest in Christ, may come boldly to Christ, and speak boldly to him, and so his Father, for any mercy he needeth: he may go to the throne of grace for grace, and open his heart to God, as one friend to another. Oh! what a liberty have believers! Oh! what a priviledge have they; that they may go to God with a holy boldness! The wicked proud ones of the earth are so high, that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God, Matth. 11. 28. *Come unto me all ye that labor, and are heavy laden and I will give you rest.*

The fourth excellency is, they that follow the Lamb shall have all their wants supplied by the Lamb: *Phil. 4. 19. But my God shall supply all your need, according to his riches in glory, by Jesus Christ.* They that follow the Lamb shall want no good thing. [Oh, fear the Lord, all ye his Saints, for there is no want to them that fear him. The young Lyons do lack, and suffer hunger, but they that seek the Lord, shall not want any good thing, Psal. 34. 9. 10. *The Lord is my shepherd, I shall not want,* Psal. 23. 1. *Delight thyself in the Lord, and he shall give thee the desire of thy heart, thou shalt have whatsoever thou desirest to have.* He that hath the chiefest good, shall want no good. *Whosoever shall drink of the water that I shall give them, shall never thirst; and he that cometh to me, shall never hunger,* John 6. 35. O who would not follow, and believe in the Lamb! Oh! happy are all that loveth the Lamb!

The fifth excellency is, they that follow the Lamb, shall follow with the Lamb.

First, in his divine nature, *Whereby are given unto us excellencies*

great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust 2 Pet. 1. 4. That is, of those divine qualities whereby we are made like unto God in wisdom, and righteousness, and true holiness, Eph. 4. 24.

Secondly; in his conquests. The poor Saints share with Christ in all his noble and honorable conquests (-1 Cor. 15. 55.) over the World, Death and Hell, and over sufferings: *In all these things we are more then conquerors, through him that loved us,* Rom. 8. 37.

Thirdly, they share with Christ in his graces.

Of his fulness have all we received grace for grace, John 1. 16. As a child receives member for member, as the paper from the press receives letter for letter, as the wax from the seal receives print for print, or as the glass from the image receives face for face, so do believers receive from Christ grace for grace; that is, for every grace that is in the Lamb, there is the same grace in us, in some measure.

Fourthly, believers share with Christ in his glorious titles. He is called Son, so are they; a King, so are they; a Priest, so are they; an heir so are they Rom. 8. 17. Rev. 5. 10. & 1. 5. 6.

Fifthly. they share with Christ in his glory.

I go to prepare a place for you: I will come again and receive you unto myself, that where I am, there you may be also, Joh. 14. 23. *And the glory which thou gavest me, I have given them, that they may be one, as we are one,* John 17. 22. *My sheep hear my voice, and they follow me, and I give unto them eternal life,* John 10. 28. The Saints shall have the same glory which Christ himself hath: the Saints in heaven are not only glorified with Christ (which is a great exaltation) but they do enjoy the very same glory which Christ himself doth; the same for kind, though not for degree. The head and members are glorified together with the same kind of glory: God hath not one heaven for his Son, and another for his Saints: but one and the same for both. Believers shall be as truly glorious as Christ is, and eternally glorious as he is. *Our vile bodies shall be fashioned like unto his glorious body; and we shall be glorified together with him, and appear with him in glory,* Rom. 8. Col. 3. Oh, here is the excellency of following the Lamb; they that follow him, share with him.

The sixth excellency of following the Lamb is, they that follow the Lamb shal be protected by the Lamb. He suffered no man to do them wrong; yea he reprov'd Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm, Psal. 105. 14. 15. Which are his Saints. Who is he that will harm you, if ye be followers of that which is good? And if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled, 1 Pet. 3. 13. Fear thou not, for I am with thee: be not dismay'd, for I am thy God, yea I will strengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteousness, Isai. 41. 10. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, Isa. 49. 15. Who can harm a man, if God be with him, and for him? He that hath the love of God, needs not care for the anger of men. A true believer hath the love of God, the love of Christ, the love of good Angels, the love of good men and the love of all whose love is worth the having. God protects man in his way, but not out of his way: when men appear for God, God appears for men: He is good to them in affliction, and he doth them good by affliction.

The seventh excellency is, they that follow the Lamb shal not feel the wrath of the Lamb, Rev. 2. 11. He that overcometh shal not be hurt of the second death: 1 Thess. 1. 10. And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit, Rom. 8. 1. O how sad is the condition of those who live and die without Christ, they are sent to hell. Psal. 91. 7. The wicked shal be turned into hell, and all the Nations that forsake God. Who shal be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. 2. 9. They shal feel and suffer the wrath of the Lamb, because they despised the truth of the Lamb. Because I have called, and ye refused: I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh, when your fear cometh desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you: Then shal they call upon me

Follow the Lamb.

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but I will not answer: they shall seek me early, but they shall not find me, Prov. 1. 24, 25, 26, 27, 28. Do you hear this sinners? If God will show you no mercy, if ye live in your sins, and die, in your sins, be sure hell will show you no mercy: now the believer shall feel and suffer none of this; he is in a happy state and condition.

The eighth excellency is, they that follow the Lamb shall reign with the Lamb; and this is another excellency of following the Lamb. True believers do reign now over the creatures, over the pomp and pride of the world, over all spirits, over sin, over the consciences of wicked men, and over sufferings: but besides all this, they shall reign with Christ, and over those that now reign over them, Rev. 5. 10. *And we shall reign on the earth.* Chap. 20. 4. *And they lived and reigned with Christ a thousand years.* And as the wicked tread down the Saints under their feet now, so shall the Saints then tread down the wicked under their feet, Mal. 4. 3. The Lord hath promised that the meek shall inherit the earth. Doth not the Scripture say, that, *In the last days, the mountain of the Lords house shall be lifted up above the hills, and shall be established in the top of the mountain.* Isai. 2. 2. *And that the kingdoms of this world must become the Kingdoms of our Lord Jesus,* Rev. 11. 15. And he that loves to see the face of his Church beautiful, will ere long wipe away those bloody tears: it is not long before you will triumph and say, Cant. 2. 11. 12. *Lo the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of the birds is come.*

The ninth excellency is, they that follow the Lamb shall sit upon the throne with the Lamb, Rev. 3. 21. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* He also shall sit upon twelve thrones judging the twelve Tribes of Israel, Matt. 19. 28. Oh, what an honor is this, what a glory is this, to sit upon the throne with Christ? Is it not honor & glory enough for us to be in heaven with God and Christ, and Angels; but we must sit upon a throne there? Oh, what an honor is this? and yet this honor shall all the Lambs followers have.

The tenth excellency of following the Lamb is, they that follow the Lamb shall judge the world with the Lamb. If you
conclude

consult Sacred Records, you shall find that both God, and Christ, and the Saints, are said to judge the world. The ordination is Gods, the execution is Christs, the approbation is the Saints, when the Apostle would stop the sinful sutes among the *Corinthian* brethren, that did not want men of eminency to put a period unto controversies, saith, *Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? 1 Cor. 6. 2.* Enoch, the seventh from Adam, prophesied, saying, *Behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all,* Jude 14. *When the Son of man shall sit in the throne of glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.* *Matth. 19. 28.* Now the world judges the Saints; but when the Saints shall judge the world: Now they judge and condemn Christ in his members; but then they shall be judged and condemned by Christ and his members. For as the world cannot endure God himself, so neither can they endure God in the Saints; and the more God dwel in the Saints, the more the World afflicts the Saints: but they that follow the Lamb whithersoever he goeth, shall then sit upon those that now sit upon them. Thus have I shewed you the excellencies of following the Lamb.

Fourthly, the misery of those that follow not the Lamb, but the beast; Oh, their misery is great in this life; but it will be greater in the other.

The first misery of those that follow the Beast is, they that follow him shall share with him in all his plagues. *And the third Angel followed them, saying with a loud voice, If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb,* *Rev. 14. 9. 10.* Oh, the plagues, the terrible plagues that shall fall upon the Beast! Death and mourning, and famine, and fire, *Chap: 18. 8.* The judgements shall come upon all parties, and upon all degrees and conditions of men that joyn with the Beast: All those that do partake of his sins, shall share of his plagues.

There is first a vial powred out upon the earth; that is, upon the common people; *Chap. 16. vers. 2.* Secondly, another vial

upon

upon the sea : that is, the Jurisdiction of Rome : *vers. 3* Thirdly, another vail upon the rivers ; That is their Ministers ; *vers. 4* Fourthly, another vail is powered out upon the Sun ; that is, Princes and Magistrates. *vers. 8* Fifthly, another vial also upon the Seat ; that is, Rome itself, the throne of the Beast, *vers. 10*. So that all that worship the Beast, and receive his mark, and belong to him, whither they be high or low, rich, or poor, if they do not come off from him, they shal share with him in all his plagues : *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18. 4.*

The second misery of them that follow the Beast is, they shal cry to the rocks, and to the mountains of the earth. [*And the great men, and rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath is come, and who shall be able to stand? Rev. 6. 15, 16, 17.]* The wicked though here clothed in silk and velvet, shal wish for the mountains to cover them, which would be but a poor shelter ; for the mountains melt at the presence of the Lord, and the rocks rent asunder when he is angry. They that made others flee away from them, as innocent lambs from devouring wolves, shal be afraid of the wrath of the Lamb that sitteth on the throne. Oh ! how will those great men dare to appear before his Tribunal, that have stained the sword of authority with the blood of innocency by turning its back against the vicious and whetting its edge against the righteous. Many an unjust Judge, that may be now sit confidently upon the Bench, shal then stand trembling at the bar. Oh, how will they be able to lift up their heads before Christ, who have lifted up their hands against Christ : *The Kings of the earth stood up, and the Rulers were gathered together against the Lord and against his Christ, Acts 24. 26. Rev. 17. 14.* In stead of helping the Lord against the mighty, they help the mighty against the Lord ; *Psal. 22*. Oh, how many great men are there that make no other use of their greatness, but to be great in wickedness ? great swearers, great drunkards, great Sabbath-breakers, great persecutors great adulterers, great Atheists, who

who is stead of denyng or forsaking the Devil and his works, follow the Devil and all his works; who sin with content, and are content with their sins. *Thy Princes are rebellious, and companions of thieves, Isai. 1. 23.* But the great God against whom they sin, is greater then the greatest; *Before whom all the Nations of the world are but as the drop of a bucket, and as the small dust of the balance, Isai. 40. 15.* Who will not fear thee, O King of Nations! forasmuch as there is none like unto thee, O Lord: *Thou art great, and thy Name is great and thy power is great, Jer. 10. 6.* He toucheth the mountains, and they smooke, before whom the Devils fear and tremble. Therefore, we, wo, be to them that forsake him, and follow the Beast, they shall cry and call for help, but there will be none to help them.

The third misery of those that follow the Beast, is, they shall be cast into a lake of fire with the Beast. *And the Beast was taken, and with him the false Prophets that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worship his image; these both were cast alive into a lake of fire burning with brimstone, Rev. 19. 10.* The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *2 Thess. 1. 7. 8. 9.* Oh! what a dreadful thing is it to ly under the wrath of God to ly in burning flames, and for ever to be banished from the presence of God, and his holy Angels? This will be the portion of the beasts followers. Oh! will they not wish that they had never been born, and that they might be turned into stocks and stones: But alas! all their wishes will do them no good! Christ will say to them then, *Depart ye cursed into everlasting fire prepared for the devil and his angels, Matth. 25. 41. 42. 43.* O ye Rulers, and great Ones of the earth! it will be no dishonor to your honors, to lay your honors at his feet, in whose presence the Angels veil their faces, and before whom about the Elders cast their crowns, *Isai. 6. Rev. 4. 10.* O is it not better then with patience to suffer with *Slon*, and the *Christians* party a while, rather then joyn with the *Romish* party, and be ruined with them in the end? *Rev. 14. 13.* *Follow the patience of the Saints. Ye shall suffer a while, and be rewarded*

crushed down by them, and you must stay for a full accomplishment of this promise for your deliverance: *But I will surely come, and I will recompence all your patience: And Therefore be not discouraged and faint in your minds: let not your hearts turn back unto Egypt, and hanker after Rome, those remnants of Baal, which God will surely destroy.*

Fifthly, I shal show you now how the Lambs followers may be known from the beasts followers.

First, you may know them by their number; they are in number the fewest: *Many are called, but few are chosen*, Mat. 20. 16. *Though all Israel be as the sand of the sea, yet but a remnant shall be saved*, Rom. 9. 27. And Christ calls his flock, *A little flock*, Luke 12. 32. And truly (beloved) they are but a few that follow the Lamb, and believe in him, The *Heathens* follow the Devil, the *Turks* follow *Mahomet*, the *Jews* follow *Moses*, the *Papists* follow the *Pope*, and loose Protestants and carnal professors they follow the world the flesh and the Devil: and false Teachers, false doctrine and false worship, and all the world wonder at the Beast, Rev. 13. 3. *The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues*, Chap. 17. 15. Believers, though their numbers are the sweetest, yet their number is the smallest. In heaven are the best, but in hell are the most. O dear Christians, there are but few upright Christians: There are many thorns, but few lillies, Many almost, but few altogether Christians.

Secondly, by their characters you may know them. You have nine lovely characters of them in this 14. Chap, First, they stand with the Lamb upon the Mount *Sion*. Secondly, they have their Fathers name written in their fore heads. Thirdly, they sing a new song, which none can learn, but only the hundred forty and four thousand. Fourthly, they are such as are redeemed from the earth. Fifthly, they are Virgin Saints, not defiled with women. Sixthly, they Follow the Lamb whithersoever he goeth. Seventhly, they are redeemed from among men. Eighthly, they bring their first fruits unto God, and to the Lamb. Ninthly, and in their mouthes was found no guile, for they are without fault before the Throne of God. Oh! how holy, how heavenly, how gracious, how glorious, how lovely and spiritual are these! they live in the Lord, on the Lord, to the Lord, and with the

Lord; *They are a chosen generation, a royal Priesthood, and holy Nation, a peculiar people*, 1 Pet. 2. 9.

Thirdly, by their spirit: they have another spirit, *Num. 14. 24.* All the Lambs followers are in the Spirit of the Lamb, *Rom. 8, 9. 16.* And by that spirit they are led and taught; a spirit of holiness, a spirit of meekness, a spirit of love, a free spirit, and a true humble & faithful spirit too, and for the Lord. Now as the Lambs followers are in the spirit of the Lamb, so the Beasts followers are in the spirit of the Beast, which is no other then the spirit of the devil, *Eph. 2. 2.* According to the Prince of the power of the air (the spirit that now worketh in the children of disobedience) a spirit of lording and domineering, a spirit of cunning and craftiness, a spirit of deceit, a spirit of superstition, a spirit of persecution and cruelty: and in this spirit are all the followers of the Beast. Now by this you may know the Lambs followers, from the Beasts followers.

Fourthly, by their name. They have another name, a new name, *Rev. 3. 12.* God gives his people honorable titles, though the Beast giveth them reproachful titles. God calls them, *The dearly beloved of his soul*, *Jer. 12. 7.* And *the apple of the eye*, *Zech. 2. 8.* And *his jewels*, *Mal. 3. 17.* His glory, his portion, his pride, his friends and children: but the Beast calls them *seditionous hereticks, deceivers and deluders, blasphemers, and fools, and mad men*, as if they were not worthy to have a being among men: but though they are ravens in the worlds eye, yet they are doves in Gods eye; yea, they are such Worthies, of whom this world is not worthy, *Heb. 11. 38.* Now (dear Christians) by this you may know the Lambs followers from others, by the nick-names the world giveth them, and by the glorious names that God giveth them.

Fifthly, by their graces they may be known. Such as are the Lambs followers are full of faith, full of love, full of grace and goodness, they are very fruitful, and bring forth much fruit, *John 15.* They are called heavenly, because of their heavenly-mindedness, *Rom. 8. 1.* And holy, because of their holiness: Spiritual, because of their spiritualness: And faithful, because of their faithfulness. There is much of God to be seen in them in their words, works, duties and conversations, *Phil. 3. 20.* For *our conversation is in heaven.* They seek heavenly things, and walk by a heavenly rule; they eye heavenly objects, and are

by a Heavenly Spirit they submit to a heavenly government, and imitate heavenly ones: there is much of heaven in them, and much of them in heaven: *When I awake, I am still with thee*, saith David.

But now the Beasts followers they are full too, but it is with blood and swearing, cursing, stealing, lying, blaspheming, rebellion, and all manner of abominations and filthiness; *Hof. 4. 2. Rom. 3. Rev. 13.* Now (beloved) by this you may know Christs precious ones from the Beasts filthy ones.

Sixthly, the Lambs followers may be know from the Beasts followers, by their keeping the Commandments of God, and the faith of Jesus, *Rev. 14. 12.* *Here is the patience of the Saints: here are they that keep the Commandments of God, and the faith of Jesus.* So *Rev. 12. 17.* *The dragon was wroth with the woman, and made war with the remnant of her seed, which keep the commandments of God, having the testimony of Jesus Christ.* True believers cleave to the Lord, and follow him fully: *But my servant Caleb hath followed me fully. Numb. 14. 24. And Enoch walked with God. Gen. 5. 25. And Noah walked with God, Gen. 6. 9. Let us also walk in the spirit, Gal. 5. 25.* And they followed the Lamb whithersoever he goeth, they hear his voice, they profess his worship, and obey his doctrine, they abhor Antichrist, they follow not the Beast, nor receive his mark; but keep their beautiful garments of Gospel innocency, and will not touch beastly Babylon.

Seventhly, by their Company. The Lambs followers keep company together: *Being let go, they went to their own company, Acts 4. 23.* So they are said to stand upon a sea of glass together: *And I saw as it were a sea of glass, mingled with fire, and them that had gotten victory over the Beast, and over his image and over his mark, and over the number of his name stand on the sea of glass, having the harps of God, Rev. 15. 2.* So they that are with the Lamb upon Mount Sion, are together, and keep together, and follow the Lamb together. Christs faithful witnesses do not hear with Antichrists hearers, nor worship with them which worship the Beast: for they are come out of Babylon, *Chap. 18. 4.* *Come out of her (my people) that ye be not makers of her sins, and that ye receive not of her plagues: Where-fore come out from among them, and be ye separat, and touch not an unclean thing; and I will receive you, saith the Lord, 2 Cor.*

6. 17. The child en of God will not keep company with the children of wrath, for they cannot agree : [*For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with Idols?* 2 Cor. 6. 14. 15. 16.] Therefore believers keep together, walk together, and worship God together : *And they that believed were of one heart, and one soul, and continued in the Apostles doctrine and fellowship*, Acts 4. 32. & 2 42. By this the Lambs followers are known by (to wit) their company.

Eightly, by their language they are known, True believers speak the language of Canaan; their language is Scripture language, you may know them by their speech, as Peter was known by his speech : *Surely thou art one of them, for thy speech bewrayeth thee*, Matth. 26. 73. Their words are holy and heavenly, they speak of God, and to God, and for God and he heareth them, *Mal. 3. 16*. But the Beasts followers speak wickedly, proudly, daringly, and blasphemously, Chap. 13. 4. *And he opened his mouth blaspheming God, his Son, his Name, his Saints, and they that dwel in heaven*. ver. 6. Men are known who and what they are, and to whom they do belong, by their language. If they are of God, and in God, they cannot but speak much of God.

Ninthly, the Lambs followers are known by this, they are more afflicted with the Churches heaviness, then they are affected with their own happiness, [*The King said, Why is thy countenance sad? This is nothing else but sorrow of heart, seeing thou art not sick. Why should not my countenance be sad, when the City, the place of my Fathers lyeth waste, and the gates thereof are consumed with fire?* Neh 2. 3.] How can Sions sons be rejoicing, when their mother is mourning? Though they were the Jews desolation, yet they were *Jeremiahs* lamentation. How can such rejoice in her standing, that do not mourn for her falling? When the Churches adversaries make long sorrows upon her back, we should cast in the seed of tears. Remember them that are in bonds, as being bound with them; and them which suffer adversity, as being your selves also in the body, Heb. 13. 3. Sympathizing with others, makes an estate that is joyful more happy, and an estate that is doleful less happy.

The righteous perish, and no man layeth it to heart. Isa. 5.

7. We may draw up that charge against many now; *Amos 6.* 46. *They ly upon beds of ivory, and stretch themselves upon couches, and eat the lambs out of the flock, and the calves out of the midst of the stall: that drink wine in bowels, and anoint themselves with the chief ointments; but they are not grieved for the afflictions of Joseph. Oh! that there were not too many such now a days, that eat the fat; and drink the sweet, and are not troubled for Sions troubles: in stead of sympathizing with them in their misery, they are censuring of them for their miserie: but the true servants of God are tender and broken hearted; they weep and mourn, and wring their hands for Sions sins, for Sions breaches, for Sions calamities, for Sions deliverance; and thus they do and will do, till they see Zion on Mount Sion with the Lamb to be.*

Tenthly, the Lambs followers are known by their love to Christ, and sufferings, for Christ; they choose the worst of sorrows, before they commit the least of sins; *For thy sake we are killed all the day long, and counted as sheep for the slaughter, Psal. 44. Rom 8. 36. And ye shall be hated of all men for my Name sake, Matth. 10. 22. Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake, Matth. 5. 10. Love can walk on the water without drowning, and ly in the fire without burning. How shall we land at the haven of rest, if we are not tossed upon the sea of trouble? A Believer should live above the love of life, and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are so welcome to that spiritual Canaan, as those that swim to it through the Red sea of their own blood. In suffering, the offence is done to us; in sinning the offence is done to God. In suffering we lose the favor of men, in sinning we lose the favor of God: therefore Daniel chose the den of the Lion, rather than he would forsake the cause of the Lamb. Dan. 6. And the three Children chose rather to suffer sadly, than to sin foully, Dan. 3. And Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, Heb. 11. 25. It is better to be a Martyr than a Monarch: It is better to be a prisoner for Jesus Christ, than to be a Prince without Christ, or against Christ.*

O how precious, how glorious, how lovely, and how sweet is Jesus Christ to believers! O they love him entirely, uprightly, they love his glorious person, and the beauty of his holiness, and his name, his honor, his cause, and his members: they will suffer for him, and die for him, because he suffered and died for them, *Rev. 12. 11. And they loved not their lives unto the death.* Now by this all men may know the Lambs followers from the Beasts followers; to wit, by their sorrows and sufferings for Christ, for truth, for righteousness, and for conscience sake, *Heb. 10. 34. And they took joyfully the spoiling of their goods, Heb. 11. 35.*

Eleventhly, the Lambs followers are known by this, they seek the publick good of others, about the privat good of themselves: *I have great heaviness, and continual sorrow in my heart, for I could wish that my self were accursed from Christ, for my brethren, my kinsmen according to the flesh, Rom. 9. 2 3 And now (O Father) glorifie thy Son that thy Son may glorifie thee, John 17. 1.* He prayed for glory, more for the Fathers sake that bestowed it. then for his own sake that received it. A true Christian doth not desire grace only for this end that God may glorifie him, but he desires grace for this end that he may glorifie God. *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. 8. 9.* Oh! that the Lord Jesus should not only in pity save us, but in love die for us! *And David, after he had served his own generation by the will of God, fell asleep, Acts. 13. 36.* His generation did not serve him, but he served his generation: not the generation that was before him, for they were dead before he was living, nor the generation that was behind him, for they were living after he was dead, but his own generation; and not by his own will, but by the will of God. Old *Eli* mourned more for the loss of his Religion, then for the loss of his relations, *1 Sam. 4. 18.* So *Moses*, *Exod. 32. 10.* *Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great Nation.* He was no self-seeker, but a life preserver. Grace doth not only make a man carry it like a man to God, but to carry it like a God to man. Reason makes a man a man, but grace makes a man a Christian. Every gracious spirit is publick; thou every publick spirit is not gracious.

As we are not born by our selves, so we are not born for our selves. But the Beasts followers, and Babylons merchants are for themselves, and seek themselves: *Tea they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter, Isai. 56. 11. They teaching things they ought not, for filthy lucre sake, Tit. 1. 11. Wo to you Scribes and Pharisees, for ye devour widows houses; and for a pretence make long prayers, therefore ye shall receive the greater damnation Matth. 23.* These make not gain to stoop to godliness but godliness to stoop to gain.

Twelfthly and lastly, the Lambs followers may be known from the Beasts followers, by this, they are more for power then form, for heart then art, for matter then method, for substance then show; Having a form of godliness, but denying the power thereof, from such turn aside, 2 Tim. 3. 5. As they who have the power of godliness, cannot deny the form; so they who have the form of godliness, should not deny the power. Alace! what is hearing without doing, and praying without practising, and preaching without reforming? God loves to see the plants of righteousness loaded with the fruits of righteousness. He beareth greater respect to our hearts, then he doth to our works. I beseech you therefore (brethren) by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, Rom. 12. 1.

The Formalist he is all for outward action, and for nothing of inward sincerity: he is for a body without a soul, and a show without a substance: but it is not a shew of outward piety that will excuse inward hypocrisie, [For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is inwardly & circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God, Rom. 2. 28. 29. I know the blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan, Rev. 2. 9. They are better in their out-sides, then they are in their insides; but believers are better in their insides, then they are in their out-sides: The Kings daughter is all glorious within, her clothing is of the wrought gold, Psal. 45. 13. The one bows his knee at the Name of Jesus, the other bows his heart to the truth of Jesus; the one sight with the Cross, the

other carries the Cross. Oh! what would not superstitious men do for heaven, if they might have heaven for their dog? but they that sail in this rotten bottom, will surely sink in the Ocean. *Who hath required this at your hands, to tread my courts? To what purpose is your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of hee goats.*] It was not the clay and spittle that cured the blind man, but Christ anointing his eyes. It was not the troubling of the water in the pool of *Bethesda* that made them whole, but the coming down of the Angel. Alace! the dish without the meat, will not feed us. Man may spread the net of duty, but it is God must take the draught of mercy. Now by this (beloved) you may know the Lambs followers from the Beasts followers.

And thus I have briefly and clearly, shewed you these five things. First, what following the Lamb is. 2. Why gracious souls follow the Lamb whithersoever he goeth. 3. The excellency of following the Lamb. 4. The misery of following the Beast. 5. How the Lambs followers may be known from the Beasts followers. I shal make some use of this.

First, for examination and self-tryal. Oh, friends, for the Lords sake, and your souls sake, examine your selves, and try your selves by this, that you may know whose you are, and to whom you do belong. [*Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? Rom. 6. 16.*] Oh! who do you follow? If men, verily you have your reward: If sin, you shal have sins wages, which is eternal death; wo and misery in this life, and hell and destruction in the other life: but if God, then you shal have eternal life. Therefore be not deceived mistake not your selves, God is not mocked: for whatsoever a man sows, that he shal reap. Oh (beloved) examine your selves, and try your selves: What is it you mind? What is it you seek? What is it you do? Do you follow the Lamb in his commands, in his teachings, in his appointments, and in his examples, and through sufferings and reproaches? *Have you forsaken all and followed him? Mat. 19. 29. Have you taken up his cross, and denyed your selves? Mat. 16. 24. Have you learned of him to be meek and lowly? Mat. 11. 29. Have you visited and cloathed his members? Mat. 25. 35. Have*

you kissed the Son, and made your peace with him? O (beloved) are you new creatures? Are you in Christ? Are you in faith? Know ye not, if Christ be not in you, ye are reprobates? 1 Cor. 13. 5.

The second use is exhortation. O (beloved) let me beseech you, for your precious and immortal souls sake, to come out of *Babylon*, from the Beasts Image, and from his worship, and from his mark, that you may not be defiled. Oh! come away to Jesus Christ: *Arise my love, and come away*, Cant. 2. 10. *Come unto me all ye that labor & are heavy laden, & I will give you rest*, Mat. 11. 28. Oh (sinners) he calls you to come to him; will you not go? We must forsake sin, and embrace virtue; put off the old man, and put on the new man: we must have repentance and mortification; a dying unto sin, and a living unto righteousness, from the love of earthly things, to the desire of heavenly things. Our bodies and souls must come away unto Christ, our souls, because they are the spouse of Christ; our bodies, because they are the Temples of the holy Ghost. We must come away from the enticements of the flesh, the allurements of the world, and suggestions of the Devil, and from the whore of *Babylon*, and from all the inventions and traditions of men, Rev. 18. 4. That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God: and that we may live in Christ, as Christ lives in the Father. O what more happy then to live for ever: and so to live for ever, as Christ himself liveth? Surely that is a blessed and glorious life. This is a believers life.

Secondly, labor more and more to be like those that follow the Lamb fully: They are very holy and pure, they are called Virgins.

First, for their castity. *That I may present you as chaste virgins unto Christ*, 2 Cor. 11. 2. These love Christ with a chaste, but not with an adulterous love.

Secondly, for their purity. They are virgin Saints: they are not defiled with the whore of *Babylon*; but have kept themselves from her idolatric and superstition, and from her sin and wickedness: And in their mouthes was found no guile.

Believers are stiled and titled heaven: Christs members are glorious members. They are called heaven for two reasons. First, because there is much of heaven in them, 2. Because there is much of them in heaven

First

First, there is much of heaven in believers, much of God, much of Christ, and much of the Spirit: *Of his fulness have all we received, grace for grace*, *Joh. 1. 16.* The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joys of God, these are the things that make heaven to be heaven: Now there is much of these in believers, therefore they are called heaven, We are taken into communion with Angels, and our communion with the Angels is a great measure doth consist in bearing a part with them in praising God: it is the action of heaven. Believers are holy ones, and they have glorious titles.

First the Lords portion, *Deut. 32. 9* II. His pleasant portion, *Jer. 12. 10.* III. His inheritance, *Isa. 19. 25.* IV. The dearly beloved of his soul, *Jer. 12. 7.* V. Gods treasure, and peculiar treasure, *Exod. 19. 5,* VI. His glory, *Mat. 46. 13.* VII. The house of Gods glory, *Isa. 60. 7.* VIII. A crown of glory, *Isa. 62. 3.* IX. A Royal Diadem, *ibid.* X. The glory of God, *Jer. 3. 17.* XI. Golden candlesticks. *Rev. 1. 12.* XII. Kings, *Rev. 5. 10.* And in my Text Heaven.

There is as much difference between the Church of God and other men, as there is between gold and dirt, as betwixt diamonds and pebbles in the Lords esteem; they are to God above all people: *The righteous is more excellent then his neighbor*, *Prov. 12. 26.* Oh! how precious, how happy, how blessed and glorious are believers! They are called heaven.

Secondly, believers are called heaven, because there is much of them in heaven.

I. Their thoughts are in heaven, *Psal. 139. 18.* II. Their desires are in heaven, *Psal. 73. 25.* III. Their affections are in heaven. *Col. 3. 2.* IV. Their hope are in heaven. *Tit. 2. 14.* V. Their conversations are in heaven. *Phil. 3. 20.* VI. Their hearts are in heaven, *Mat. 6. 21.* VII. Their aims are in heaven, *Luke 10. 20.* O there is much of believers in heaven: their souls are in heaven, when their bodies are walking upon the earth: they live in heaven whilst they are on the earth, and they come to heaven when they leave the earth, *Eph. 2. 6.* And hath risen up together, and made us to sit together in heavenly places in Christ Jesus. The Saints are set in heavenly places, heavenly dignities, heavenly privileges, heavenly prerogatives. The Saints of the high God, are set in high places. The true Church

Church is that Spouse that is fair and beautiful, *Cant. 2. 14.*
 Oh! the Church of Christ is lovely and glorious.

First, glorious in her Head. 2. Glorious in her titles, 3. Glorious in gifts and graces. 4. Glorious in her offices. 5. Glorious in her privileges. 6. Glorious in her members.

O the Church of Christ is a holy Church, and a glorious Church: That he might present it to himself a glorious Church, *not having spot; or wrinkle, or any such thing; that it should be holy and without blemish, Eph. 5. 27. They are not defiled, they are virgins, and in their mouths is found no guile. Now he that hath an ear to hear, let him hear.*

I shal exhort you that are members of this heavenly Church. First, to seek heavenly things, before and above all things else, let your hearts be filled with heavenly knowledge, and heavenly riches. 2. Delight in heavenly things; let it be your heaven upon earth, to serve the God of heaven 3. Act by heavenly principles. 4. Have a holy dependance upon God, for direction, for protection, for assistance, for a blessing. 5. Eye heavenly objects, God Christ, and the Spirit. 6. Imitate heavenly ones, follow them that follow Christ. 7. Walk by a heavenly rule, walk according to the laws of heaven. Eighthly and lastly, live much in heaven.

Your Father is in heaven: Your head is in heaven: Your husband is in heaven: Your King is in heaven: Your treasure is in heaven: Your crown is in heaven: Your wages are in heaven. And where should you be but in heaven? *Knowing in your selves that you have in heaven a better, and an enduring substance Heb. 10. 34. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, and a house not made with hands, eternal in the heavens, 2 Cor. 5. 1. Oh! these are blessed and holy ones: And they that are with him, are called, & chosen, and faithful, Rev. 17. 24. Oh! labor to be like those in purity and piety, in holiness and humbleness, in meekness and patience, in faithfulness and uprightness, in spiritualness and in all godliness.*

Thirdly, following the Lamb out of Babylon, and they cryed with a loud voice, saying. How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? *Rev. 6. 10. And another Angel came out of the Temple, crying with a loud voice to them that sat on the cloud, Thrust in thy*
file,

sicle, and reap, for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sicle on the earth, and the earth was reaped. And another Angel came out of the Temple which is in heaven, he also having a sharp sicle, Rev. 14. 15, 16, 17. The whore of Babylon shal be destroyed with a double destruction: Her walls shal fall down: Her wall of power, Her wall of policy: Her wall of superstition: Her wall of maintenance: And that for these reasons.

First, because she hath corrupted Religion, and that both in doctrine and worship. Babylon is fallen is fallen, that great City, because she made all Nations drink of the wine of the wrath of her fornication, Rev. 14. 8. chap. 18. 3.

Secondly, because she hath poisoned the Kings of the earth. The whore of Babylon hath been the great corrupter of Kings. And I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet: for they are spirits of Devils, working miracles, which go forth, unto the Kings of the earth, and of the whole world, to gather them to the battel of the great day of God Almighty; Rev. 16. 13, 14. and 17. 2.

Thirdly, for her cruelty. [In her was found the blood of the Prophets, and all the Saints that were slain upon the earth, Chap. 18. 24. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with a great admiration; Chap. 17. 6.]

Fourthly, because her ruine and destruction is published and proclaimed over the world. And he cryed mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of Devils, Chap. 18. 2. and 14. 8.

Fifthly, it is the great design that Christ hath in the latter dayes of the world to destroy Antichrist. [The Lamb shal overcome them, for he is Lord of Lords, and King of Kings, Chap. 27. 14. His eyes were as a flame of fire, and on his head were many crowns, and he was clothed with a vesture dipt in blood, and his Name is called, The word of God. And out of his mouth goeth a sharp sword, that with it he should smite the Nations, Chap. 19. 12. 13. 15.]

Sixthly, because he hath greatly insulted and triumphed over the Lords people in their miseries and calamities. And they that dwell upon the earth shal rejoyce over them, and make meiry, and send gifts one to another; [Rev. 1. 10. Seventhly

Seventhly, because of all the Churches enemies that ever were, this is the cruellest enemy. The fourth Beast is worse then any of the former Beasts. *And behold, a fourth Beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth, and it was divers from all the Beasts that were before it,* Dan. 7. 7. Rev. 18. 14.

Eightly, it is the expectation of all the Saints, that *Babylon* be destroyed, and thrown like a millstone, Chap. 18. 21. Now God that hath raised this expectation in the hearts of his people, he will not frustrate their expectation, he will fulfil their petitions.

Ninthly, God hath promised to destroy the Scarlet whore, because she hath destroyed his Saints, and she is to be rewarded as she hath rewarded others. Chap. 15. 5. 6. & 18. 8.

Tenthly, the whore of *Babylon* shall be destroyed, because she trusted in the arm of flesh, and glorieth in her strength and riches. [*How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen, I am no widow; and shall see no sorrow; therefore shall her plagues come* Chap. 18. 7.] Now (beloved) consider of this, and think of this, and keep your selves from *Babylon*, that ye do not partake of her sins, lest ye receive of her plagues. O poor sinners! if you have any love to your souls, if you have any mind to be saved, follow the Lamb, that you may be saved by the Lamb.

He leads poor souls from darkness to light, from death to life, from vice to virtue, from Satan to God, from poverty to plenty, from sorrow to joy, from misery to glory, from an earthly kingdom to a heavenly Kingdom. *Come ye blessed of my Father, inherit the Kingdom,* Mat. 25. 34.

Oh! the Kingdom which Christ leads poor souls to, is, First, a rich Kingdom. 2. A peaceable Kingdom. 3. A righteous Kingdom. 4. A blessed Kingdom. 5. A glorious Kingdom. 6. A satisfying Kingdom, 7. An universal Kingdom. 8. An everlasting Kingdom.

Oh! follow the Lamb, follow the Lamb, that you may be for ever glorified with the Lamb, and by the Lamb.

CHRISTS voice to *London*, AND

The Great day of GODS *Wrath*.

Being the substance of two Sermons preached in the City,
in the time of the sad Visitation.

With a smal Treatise of Death.

Mic. 6. 9. *The Lords Voice cryeth unto the City.*

To the Inhabitants of the Parish of S. Anne Alders-gate, in the City of London; greeting. Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus our Lord.

BELOVED, the ever blessed God, in the creation of man, had a twofold end. A gracious end, and a glorious end. So ought Ministers to have a twofold end; the glory of God, and the good of souls. These ends had I in the preaching of these Sermons to you, and now also in the printing of them for you. Forasmuch as I was desired by some of you, to come and preach publicly among you, without any opposition or imposition: to which I condescended; hoping thereby to bring glory to God, and good to your souls, without having the least thought of publishing to the World, what I then preached to you. But having since been earnestly importuned, and much desired by several friends, to print them for publick benefit, I have accordingly answered their desires. And because these two Sermons were preached publicly among you, I thought it my duty to dedicate them unto you, that what your ears let slip in the hearing of them, your eyes may regain by the reading of them.

Dear friends, I hope these Sermons will not be the less accepted by you, because they are come in a plain dress; I confess there is more of heart in them, then art. I hope the less man appeareth in them, the more God will appear By them; who many times maketh use of weak means, to effect great ends; For out of the mouth of babes and sucklings, hast thou ordained strength, Psal. 8. 2. And for this our dear Lord thanks his Father. in *Matth. 11. 25. I thank thee, O Father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Vers. 26. Even so Father, for so it seemed good in thy sight. So else where it is said, To you it*

is given to know the mysteries of the Kingdom of heaven, but unto them it is not given.

Friends, I may say to you, as the blessed Apostle Paul said to the Corinthians; *My speech and my preaching was not with enticing words of mans wisdom, but in demonstration of spirit and of power, that your faith might not stand in the wisdom of men, but in the power of God, 1 Cor. 2 4. 5.* I hope none that heard me (or shal read me) will think I speak too much, or too home. O my friends, can a man speak too much for God and his glory? Can a man speak too much against sin and wickedness? Or can a man speak too much for the eternal good of souls, which are more worth then a world? For what will it profit a man to gain the whole world, and lose his own soul: For he that shal gain the world, with the loss of his soul, will be a great loser in the end.

Beloved, that I have printed these Sermons something larger then I preached them, by adding some smal editions to them, I acknowledge; and that which I now desire of you, is, that what you read in these lines, you would practise in your lives. O that you would open the door of your hearts to the Lord Jesus (who stands knocking at them) that he may come in & sup with you; and you with him, that you may be able to stand in the day of his wrath, when others will cry to the rocks and the mountains to fall on them. O friends, God hath spared you in this time of calamitie, and will you not serve him? O! You have been as brands pluckt out of the burning. O therefore, humble your selves under Gods mighty hand, that you may be exalted in due time. Work therefore while it is called to day; for the night cometh, in which no man can work. Now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified. I shal add no more, but promise you my prayers, and desire yours also, that this may bring glory to God, and good to you; which is the desire of him who is.

*Your friend and servant in the precious
concernments of the Gospel,*

WILLIAM DYER.

The Epistle to the Reader.

Courteous Reader, I have had little encouragement from the world, to appear any more in this nature, who have had so many Books taken and kept from me, without any just cause, though there was nothing in them, but what was profitable matter, for the Church of God; yet for all this, they are kept from me still. But, kind Reader, this is not all which I have suffered; for as soon as my Books came forth, several men made a prize of them by printing them over divers times without my knowledge, with many gross mistakes and abuses, which was not a little trouble to me, to see the Author and the buyer were both abused. Therefore, courteous Reader, this may give thee to understand, that if thou hast occasion for any of my Books, thou mayst have them at the Black spread Eagle, at the west end of Pauls, truly printed. Kind Reader, I hope these Sermons will find as good acceptance with thee as the former, I confess, this encouraged me, when I considered how my former Treatises were received and embraced by the Lords people in all parts of this Kingdom, as appears by the many thousands of them which have been printed and sold; and though I have met with many discouragements from them without, and some also which are within, who have bent their tongues like a bow, for lies, as if I had done that which was never in my thoughts, nor in my heart much less in practise: and though they had as little cause to report it of me, as of any man, yet how confidently did some report, and others believe those abominable lies, as if I had lost my first love, and were returning again to Egypt? O what is it that prejudice and malice will not do? But why should I be troubled at this, seeing it was so with the holy Apostle, who went through evil report, as well as good? But in this I rejoice, that the Lord hath made me any way instrumental in doing good, and in that he hath kept me close to himself, and this is my crown and rejoicing. Now that the only wise God may keep thee and me by his power, through faith unto Salvation, that we may glorifie him here, and reign with him hereafter, is the desire and prayer of him who desires the good of thy soul.

WILLIAM DYER.

A CALL TO SINNERS,

Or Christs voice to London.

Rev. 3. 20. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

THe holy Scriptures are the mysteries of God, Christ is the mysterie of the Scriptures, grace is the mysterie of Christ, *1 Tim. 3. 16.* The Lord Jesus is our life, and the way to life, *1 Cor. 2. 7.* To know him savingly, believingly and experimentally, is life eternal, *Joh. 17. 3. I am the way saith Christ, John 14. 6.* The old and good way, *Jer. 6. 16.* The new and living way, *Heb. 10. 20.* The strait and narrow way, *Matth. 7. 14.*

And because poor sinners are by nature the children of wrath, and all gone out of the way, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, *Eph. 4. 18.* Are become wretched, and miserable, and poor, and blind, and naked, like to the *Laodiceans* spoken of in this Chapter, verse 27. Therefore the Lord Jesus, who is full of love, full of grace, and full of pitie to poor lost sinners doth graciously invite them to come to him, that he may enrich them with his gold, cloath them with his white rayment, and anoint their eyes with his eye-salve, that they may see *vers. 18.* And further, to show his willingness and readines to save souls, he tells us in the Text, that he stands at the door and knocks, that if any man hears his voice, and opens the door, he will come into him, and will sup with him, and he with me.

In these words you have three general parts. 1. Gods gracious offer to man, *Behold, I stand at the door and knock.* 2. Mans duty in relation to Gods gracious offer *if any man hear my voice, and open the door.* 3. Gods gracious promise in relation to mans duty, *I will come into him, and will sup with him, and he with me.*

The words being thus opened, there flows from them these four points of doctrine.

Doff. 1. That there is a marvellous willingness in the heart of God and Christ, to save and receive poor lost sinners.

Doff. 2. That the hearts of poor sinners are barred and bolted against the Lord Jesus.

Doct. 3. That it is the duty and great concernment of all men whatever, to hear Gods voice and to open the door.

Doct. 4. That whoever will but hear Christs voice, and open the door, he will come into them, and sup with them, and they with him.

Neither time nor strength, beloved, will give me leave to handle all these doctrines apart, therefore I shal insist but upon one of them, which is the second, That the hearts of poor sinners are barred and bolted against the Lord Jesus.

In the prosecution of this point, I shal do three things. 1. Open it, that you may see it. 2. Prove it, that you may believe it. 3. Apply it, that you may receive it.

First, in the opening of it, there are three things to be explained. 1. The bars. 2. The voice. 3. The door.

First, I shal show you what the bars are that bolts the door of sinners hearts against Christ. Beloved, they are six. 1. The bar of ignorance. 2. The bar of unbelief. 3. The bar of self-conceitedness. 4. The bar of earthly mindedness. 5. The bar of prejudice. 6. The bar of hardness of heart.

These (my beloved) are the cursed bars which bars God and Christ and the holy Spirit out of the heart.

I shal begin first with the bar of ignorance, and in that I shal show you these three things: 1. What ignorance is. 2. What sinners are ignorant of. 3. The mischievousness of this sin of ignorance.

And first, what ignorance is: Ignorance is the want of knowledge, or darkness of the understanding; for so saith the Apostle Paul Eph. 4. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.* Here you may see what ignorance is; the Apostle calls it darkness and blindness. So likewise in 2 Cor. 4. 3. 4. *But if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* So that ignorance is darkness of mind, blindness of heart, and want of knowledge, and spiritual understanding in the soul.

Secondly, What are sinners ignorant of?

Ans. 1. They are ignorant of God; they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word,

Word,

Word, they are ignorant of their own misery, they are ignorant of the necessity of a change, of being born again, of being new creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; such things as these (I say) they are ignorant of: and this is that which keeps poor souls from going to Christ. O beloved! we have many of those among us who are thus ignorant. It was said of the Priests, the sons of *Eli*, that they were sons of *Belial*, and knew not the Lord, *1 Sam. 2. 12.* So in the Prophecy of *Jeremiah*, *Chap. 2 v. 8.* It is said, *The Priests said not Where is the Lord? and they that handle the Law, know me not.* So the Pharisees were blind leaders of the blind, *Matth. 13. 14.* Would to God there were no such among our Priests this day. May not that charge be drawn up against us now, as was against *Israel*, *Hos. 4. 1.* *Because there is no truth nor mercie, nor knowledge of God in the land. By swearing and lying, and killing and stealing, and committing adulterie, they break out, and blood toucheth blood; therefore the land mourneth, and my people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the Law of thy God, I will also forget thy children: they eat up the sins of my people, and set their hearts on their iniquitie; and they are like people, like Priest. Thus men err, not knowing the Scriptures, nor the power of God,* *Matth. 22. 29.*

Thirdly. The mischievousness of this sin of ignorance.

1. Ignorance is that which keeps men from knowing of God.
2. Ignorance is that which keeps men from pleasing of God.
3. Ignorance is that which keeps men from coming to God.
4. Ignorance hinders men from having a propriety in God.
5. Ignorance is that which hardens the heart against God. O cursed and mischievous Ignorance! What sin like unto this? This is that which darkens, which hardens, which blinds, and bars the door of sinners hearts against Christ. O that thou hadst known (said our dear Lord) the things that belong to thy peace. *Luke 19. 42.* But because they are a people of no understanding therefore he that made them, will have no mercy on them, and he that formed them will shew them no favor, *Isa. 27. 11.* Thus (my beloved) I have shewed you what a wretched and miserable state such are in, that are thus ignorant,

A Call to sinners.

The second bar is unbelief, which bars and bolts Christ out of the heart: this is that which makes men. 1. That they give no credit to the report of the Gospel. 2. Neither do they yeild that loving and loyal subjection to Christ, as their Lord, where unbelief is. 3. Where unbelief is, it keeps off the heart from confidently depending upon Christ, for that which is to be had in him, and so keeps Christ out of our souls; it is that which clips the wings of mercy, *Heb. 3. ult.* it is that which holds the hand of his power: *Matth. 13. 58.* And he did not many mighty works there, because of their unbelief. It is that which lets in the soul into perdition: *John 8. 24. Rev. 21. 7.* The unbelieving shall have their portion in the lake of fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God. *Heb. 3. 12.* Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daylie, while it is called so day, lest any of you be hardened. O beloved, unbelief is that also which gives God the lie: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; *1 John 5. 10.* They believe not his promises, fear not his threatenings, nor hearken to the voice of his Word: though he sets life and death before them, Heaven and Hell, bitter and sweet, yet they go in the imagination of their hearts, to add sin to sin, putting the evil day far away, but draw iniquity with cords of vanity, and sin (as it were) with a cart-rope. O beloved, this is the state and condition of unbelievers, and this is one of the bars that bolts Christ out of the heart. As all believers are in the state of Salvation, so all unbelievers are in a state of damnation: For he that believeth not, is condemned already, *John 3. 18.*

The third bar is self conceitedness, which bars and bolts the Lord Jesus out of the heart.

First, a self concerned man is one which supposes himself to be that he is not. *Gal. 6. 3.* If a man think himself to be something, when he is nothing, he deceiveth himself.

Secondly a self-concerned man is one that glorieth in his works, and despiseth others, *Luke 18. 9. 10.* And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. The Pharisees stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

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can. But the Publican whom he despised, went away rather justified; for every one that exalteth himself, shall be abased.

Thirdly, a self-conceited man is the farthest from heaven of any man: *Verily I say unto you, that Publicans and harlots go into the Kingdom of Heaven before you*, saith our Savior to the self-conceited Pharisees, *Matth. 21. 31.*

Fourthly, a self-conceited man is one that liveth the most secure in a state of sin and misery. *And it shall come to pass when he heareth the words of this curse, that he shall bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst, Deut. 29. 19.*

Fifthly, a self-conceited man is the hardest to be wrought upon, and convinced of the state and condition that he is in of any man, because he thinks himself righteous and holy enough, and good, and sound enough. Thus it was with the Scribes and Pharisees, who had such high thoughts of themselves, that they thought themselves to be the most holiest persons in the world: mark what Christ saith to them, *John 9. 12. The whole need not the Physician, but they that are sick: I came not to call the righteous, but sinners to repentance.* So also it is said, *John 7. 48. Have any of the Rulers or of the Pharisees believed on him?* Note, these were very hard to be convinced, and brought to own the truth.

Sixthly, a self-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his sins, and pleaseth himself with this that God is merciful, he lying still in the ditch of sin, and crying, *God help;* but never endeavoreth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of judgement. *Isa. 30. 18, O!* this is the sad and miserable condition of a self-conceited man. This is that which keeps him from closing with Christ: this is that cursed bar that bolts the door of sinners hearts against Christ.

The fourth bar is earthly mindedness.

First, an earthly minded man, is one that minds the things of this world, more then he doth Jesus Christ, this was the case of that young man in the Gospel, which came to Christ and asked him, saying, *What good thing shall I do to inherit eternal life?* Jesus bids him keep the Commandments. He saith unto him, *All these have I kept from my youth up, what lack I yet?*

Jesus saith unto him, If thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. But he being an earthly-minded man would not embrace the counsel of Christ, but went away sorrowful, for he had great possessions, Mat. 19. 21. 22.

Secondly, an earthly minded man is one that will leave the work of God, to embrace the present world; this was *Pauls* complaint of *Demas*, 2 Tim. 4. 10 *For Demas hath forsaken me, having loved this present world.* So also in *Phil. 2. 21.* He saith, *That all seek their own, not the things that are of Jesus Christ.*

Thirdly, an earthly minded man, is one that will preach false doctrine, for the love of money and filthy lucre's sake, 1 Tim. 6. 10. *For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, Tit. 1. 10. 11. For there are many unrulie and vain talkers and deceivers, which teach things they ought not, for filthy lucre's sake. 2 Pet. 2. 15. Which have forsaken the right way and are gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness.* O beloved! I could wish that this were not too much practised in this our day: but, alace! what shal I say? Such is the earthly-mindedness of many of the Priests, that I may say of them as the blessed Apostle *Paul* said of some in his days, *Phil. 3. 19. Whose end is destruction, whose God is their belly, and whose glorie is in their shame, who mind earthly things.*

Fourthly, an earthly minded man is one that trusteth in his riches, and not in Gods, Prov 11. 28. *He that trusteth in his riches shall fall.* Psal. 49. 6. *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him: therefore if riches do increase, set not your hearts upon them, Psal. 62. 11. The blessed Apostle Paul doth charge them that be rich in this world, that they trust not in uncertain riches, but in the living God, Who giveth us all things richly to enjoy, 1 Tim. 6. 17. Thus you may see, my beloved, that whosoever trusteth in uncertain riches, more then God, is an earthly minded man; it is that which bars men out of the Kingdom of heaven; it is the words of Christ to his Disciples. *Mark 10. 14. 15. How hard is it for them that trust in riches, to enter into the Kingdom of God? It is easier for a camel to go through the eye of a needle,**

needle, then for a rich man to enter into the Kingdom of God. O beloved, it is a snare, it is idolatry, Col. 3. 5. And covetousness, which is idolatry, it is the root of all evil, 1 Tim. 6. 10. For the love of money is the root of all evil. Thus earthly mindedness, or covetousness, is another great sin, that keeps souls from going to Christ for life and Salvation. And they all with one consent, began to make excuse; The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee, have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee, have me excused. And another said, I have married a wife, and therefore I cannot come, Luke 14. 18. 19. 20.

The fifth bar is prejudice, which bars Christ out of the heart: wicked and sinful men have a great prejudice against Christ; that is, against these three things of Christ.

First, they have a prejudice against his doctrine or worship. Many therefore of his disciples, when they heard this, said, This is an hard saying, who can hear it? From that time, many of his disciples went back, & walked no more with him, Joh 6. 60. 66. And they questioned among themselves, saying, What thing is this? What new doctrine is this? Mat. 11. 21. Sinners have a great prejudice against the doctrine and worship of Christ, they think it too pure, too spiritual, and too powerful for them to bear.

Secondly, they have a great prejudice against the Ministers (or Ambassadors) of Christ: they say of them, as Ahab did to Nicaiah: I hate him, he never prophesies good of me, 1 Kings 22. 8. So in 1 Kings 18. 17. Ahab said unto Elijah, Art thou he that troubleth Israel. So Jeremiah complains of this, saying, I am in derision daily, every one mocketh me, because the word of the Lord was made a reproach unto me, and a derision daily, Jer. 28. 7. 8. So in Acts 24. 5. it is said of Paul, For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout all the world, and ring-leader of the sect of the Nazarens. And this is according to the words of our blessed Lord, Mat. 10. 22. And ye shall be hated of all men for my Names sake.

Thirdly, sinners have a great prejudice against the members of Christ, and that for four reasons.

I. Because they are poor, Luke 11. 22. 23. 1 Cor. 1. 26. to 30. and 1. 2. O, despise ye the Church of God, and shame them that are poor?

2. Because they are but a few, *Luke 12. 32. Math. 7. 14. Deut. 7. 7. For ye were the fewest of all people. Rev. 34. Thou hast a few names in Sardis, which have not defiled their garments.*

3. Because they are unlearned in the account of men; this is said of Christ, *John 17. 15. How knoweth this man letters, having never learned?* Also of Peter and John, it said, *Acts 4. 13. And when they perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus. Are ye also deceived? have any of the Rulers, or of the Pharisees believed on him? But this people who knoweth not the Law, are accursed, John 7. 47. 48.*

4. Because they will not conform to mens inventions: See *2 Chron. 11. 13. 14. And the Priests and the Levites that were in all Israel, resorted to Rehoboam out of all their coasts; for they left their suburbs, and their possessions, and came to juda and Jerusalem; for Jeroboam and his sons had cast them off from executing the Priests Office before the Lord: and after them, out of all the Tribes of Israel, such as set their heart to seek the Lord God of Israel came to Jerusalem to sacrifice to the Lord God of their fathers, vers. 16. See Dan. 3. 18. Be it known unto thee, O King! that we will not serve thy Gods, nor worship the golden Image that thou hast set up. Also in Mat. 15. 2. Why do thy disciples transgress the tradition of the Elders; for they wash not their hands when they eat bread. But Jesus said unto them, Why do ye also transgress the commandment of God by your tradition. See also Acts 5. 28. 29. Did not we straitly command you, that ye should teach no more in this Name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this mans blood upon us. Then Peter, and the other Apostles, answered and said, We ought to obey God rather than man, See Col. 2. 21. 22. Touch not, taste not, handle not which all are to perish with the using, after the commandments and doctrines of men. O my dear brethern, this cursed sin of prejudice, is that which keeps sinners from receiving the truth in the love of it, and a bar which bolts Christ out of the heart.*

The sixth bar is hardness of heart, which bolts the heart of sinners against Christ: and they are hardened.

1. Against God, *Job 3. 4. Who hath hardened himself against him and hath prospered?*

2. Their hearts are hardened against his mercy; that is, doth

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not draw them, Rom. 2. 4. 5. Or despisest thou the riches of his goodness, & forbearance, & long-sufferings, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness, and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God.

3. Their hearts are hardened against his judgements, that they do not tremble at them; as it is said, Exod. 8. 32. *And Pharaoh hardened his heart at this time also, neither would he let the people go.* As it is also said, Jer. 5. 22. *Fear ye not me saith the Lord, and will ye not tremble at my presence?*

4. Their hearts are hardened against his Word, that it doth not reform them, Prov. 19. 1. *He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedie seeing thou hatest instruction, and castest my word behind thee* Psal. 50. See in Jer. 44. 21. *As for the word which thou hast spoken to us in the Name of the Lord, we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth.*

5. Their hearts are hardened against the Spirit of God, that it doth not melt them. Gen. 6. 3. *My spirit shall not always strive with man.* As Stephen said to the Jews, Acts 7. 1. *Ye stiff necked and uncircumcised in hearts and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.*

6. Their hearts are hardened against all means of grace, or gracious invitations from the people of God: *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of hosts sent to them by his Spirit in the former Prophets,* Zech. 7. 11. 12. *They are like the deaf Adder that stoppeth his ear, which will not hearken to the voice of the charmer, charming never so wisely,* Psal. 58. 4. 5. O dear friends! this is another bar which bolts Christ out of the hearts of poor sinners. Thus, beloved, I have shewed you what the bars are that bolt the door of our hearts against Christ, that we do not hear his voice and open the door.

Secondly, The second thing which is here to be explained, is, what this voice is which sinners are to hear? It is the voice of Christ; he is speaking to poor sinners to open the door of their hearts, that he may come in and sup with them.

There are two sorts of voices by which Christ speaketh to the soul: inward voices, and outward voices. *First,*

First, inward voices. 1. The voice of Conscience. The Lord Jesus speaks to sinners, by their consciences. It is said of the Jews, Joh. 1. 9. They were convicted by their own consciences: So Paul saith in Rom. 9. 1. My conscience beareth me witness. And of the Gentils, Paul saith, Rom. 2. 15. That they did by nature the things contained in the Law, their consciences also bearing them witness: And as Paul saith, 2 Cor. 1. 12. Our rejoicing is this the testimony of our Conscience. O friends! God preacheth to you many times by your Consciences which speaketh to you secretly and powerfully, condemning and reproving you for your iniquities: O therefore, hear the voice of conscience, for it is the voice of Christ: hear (I say) and hearken to it, and let Christ in, that he may sup with you.

2. Christ speaks to us by the voice of his Spirit, as he did to the old world, Gen. 6. 3. My spirit shal not always strive with man: And as he did to the Jews, Acts 7. 51. Ye do always resist the holy Ghost: as your fathers did so do ye. So in John 16. 8. Christ tells us, that the Spirit should convince the world of sin, of righteousness, and of Judgement. O the ever-blessed God, speaks to the world by his blessed Spirit striving with them, convincing of them, and reproving them for their iniquities, that their souls may believe in him, and live with him to all eternity.

Secondly, There are outward voices by which Christ speaks to sinners. 1. By the voice of his Word, which is the preaching of the Gospel; that is, the Word of reconciliation, O sinners! when thou hearest the Word read, thou hearest the voice of Christ, Col. 1. 5. whereof ye heard before in the word of the truth of the Gospel: as Christ saith, John 5. 39. Search the Scriptures, for they are they that testifie of me. The voice of the Scriptures, is the voice of Christ, and as Christ speaks to us by them here, so he will judge us by them hereafter, Rom. 2. 16. [God will judge the secrets of men by Christ Jesus, according to my Gospel, Joh. 12. ult. where Christ saith, The word which I have spoken, the same shal judge him in the last day.]

2. Christ speaks to sinners by the voice of his rod, by afflictions and tribulations, and judgements, Mic. 6. 9. [The Lords voice cryeth unto the city, and the man of wisdom shal see thy Name: hear ye the Rod, and who hath appointed it.]

3. Christ speaks to sinners by the voice of his servants, as in Isa.

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II

Ma. 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his Servant? So in 2 Cor 5. 20. Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you, in Christs stead, be ye reconciled to God. So in Matth. 10. He that heareth you, heareth me. O sinners! Christ speaks to you by the voice of servants by his Ministers and members, who beseech you, and intreat you to be reconciled, that you may have peace with God through Jesus Christ.*

Having thus briefly shewed you what the voices are.

I shal in the third place, come to show you what the door is that Christ stands and knocks at, which sinners are to open and let him in.

The first door which sinners should open unto Christ, is the door of their thought, I say, we must open the door of our thoughts to him, that God may be in our thoughts, and Christ in our thoughts, and the Spirit of life & power in our thoughts, and eternity in our thoughts, heaven and judgement in our thoughts, *Keep this for ever in the imagination of the thoughts of thy heart, 1 Chron. 29. 18. How precious are thy thoughts unto me, O God: how great is the sum of them! Ps. 139. 17. In the multitude of my thoughts within me thy comforts delight my soul, Psal. 14. 19. Q! this is the first door of our hearts, which believers open to their beloved Lord.*

The second is the door of consideration, which sinners should open to Christ: *O that they were wise, and understood this, that they would consider their latter end, Deut. 32. 29. The Ox knoweth his owner, and the Ass his masters crib, but Israel doth not know, my people doth not consider, Isa. 1. 3. The tabert, and pipe and harp, and wine are in their feasts, but they regarded not the work of the Lord, neither consider the operation of his hands, Isa. 5. 12. But now those that have opened this door to Christ, they consider their ways The upright considereth his ways, Prov. 1. 29. And the wonderful works of God, Job. 37. 13 and that great thing, God hath done for him. 1 Sam. 12. 24. There-
fore thus saith the Lord of hosts concerning your ways. Hag, 1. 5. And this is the second door of the heart.*

The third door is the door of affection, which sinners should open to Christ; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, Deut. 6. 5. If any man love not the Lord Jesus, let him be Anathema, Maranatha, 1 Cor. 16. 22.*
Grace

Grace be with all that love our Lord Jesus in truth and sincerity, Eph. 6. 24. Set your affections on things above, and not on things beneath, Col. 3. 1. This door of love and affection must be opened to Christ, that he may come in to your hearts, and be your nearest and dearest, your joy and delight, that you may have reconciliation with the Father, union with the Son, and communion with the Holy Ghost. And this is the third door of the heart.

The fourth is the door of desire, which must be opened to Christ, or else he cannot come into our hearts, and sup with us. O sinners! you must desire and thirst after Christ vehemently, and say as the Church doth in the last of the Canticles. *Make haste (my beloved) and be thou like to a roe, or to a young Hart upon the mountains of spices*, So in Rev. 22. 20. *Even so come, Lord Jesus come quickly.* So with the Psalmist, Psal. 73. 25. *Whom have I in heaven but thee and there is none on earth to be desired besides thee?* And with the Church, Isa. 26. *With my soul have I desired thee in the night; yea with my spirit within me, will I seek thee early; for the desire of my soul is to thy Name, and to the remembrance of thee.* So with Paul, *I desire to know nothing among you, save Jesus Christ, and him crucified*, 1 Cor. 2. 2. This is the fourth door of the heart, which you must open to Christ, without which there is no supping with Christ, nor Christ with you.

The fifth is the door of estimation, which sinners must open to Christ; that is, to praise him, and to value him as more precious; then all other things: So do believers, 1 Pet. 2. 7. *Unto you therefore which believe, he is precious.* And with Paul, *Do count all things but dung and dirt to gain him*: And also with Moses, *To esteem the reproach of Christ greater riches then the treasures of Egypt*, Heb. 11. 25. O these blessed souls that have opened this door to Christ, he is to them all lovely, the chiefest among ten thousand; yea he is better then rubies, and all the things thou canst desire, are not to be compared unto him, Prov. 3. 15. So it must be with you (poor souls) you must look upon Christ as most lively, most precious, most desirable, and most glorious; thus he is to the Father, to the holy Angels, and to the Saints. And this is the fifth door of the heart.

The sixth is the door of a good conversation, which sinners, as well as Saints, must open to Christ; *For our conversation is in heaven, from whence also we look for a Savior, the Lord Jesus*, Phil. 3. 20. *For the grace of God that bringeth Salvation, hath appeared.*

appeared to all men, and teacheth us, that denying ungodliness and worldly lusts, we should live soberly, and godly, and righteously in this present world, Tit. 2. 21. Seeing then that all these things that be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 2 Pet. 3. 11. Only let your conversation be as becometh the Gospel of Christ, Phil. 1. 29. And to him that ordereth his conversation aright, will I show the Salvation of God, This is the sixth door of the heart; to wit, a good conversation; this also must be opened to Christ, that he may come in, and sup with us, and we with him, that our souls may have fellowship and communion with him.

And thus I have briefly shewed you (beloved) what the doors are that must be opened to Christ. Now having done with the explanation, I come to the application of the point; and as I have opened it to you, that you might see it, & proved it to you, that you might believe it. I shal now apply it, that you may receive it.

Is it so (O beloved) that the hearts of sinners are thus barred and bolted against the Lord Jesus?

Use. 1. First, by way of information; This may be of use to inform us of the sad and miserable condition of all unconverted persons they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, being aliens from the Common wealth of Israel, and strangers to the Covenant of promise, having no hope, and without God in the world, Ephes. 2. 12. Oh sinners! this is your condition, who are graceless and Christless persons: and though this be sad, yet this is not all; for your hearts are barred and bolted against the Lord of life and glory. O thou that hearest or readest this, how canst thou but tremble to think that thy heart should be thus barred and bolted against Jesus Christ, with ignorance, with unbelief, self-conceitedness, earthly-mindedness, prejudice and hardness of heart, and yet all this while open to sin, to Satan, and to the world, which are cruel enemies to the soul. That I may hasten you out of this condition, if it be the will of God (as the Angels did Lot out of Sodom, Gen. 19.) I shal turn my discourse into an exhortation.

Use. 2. And first of all, let me exhort you whose hearts are thus barred and bolted against Jesus Christ, to hear his voice, and open the door.

1. To hear his voice; O sinners! Christ speaks to you by your

your consciences, by his Spirit, by his Word, by his rod, and by his servants. O you men and women of this City! God hath spoken to you by all these voices, but you have turned the deaf ear to Christ. *The voice of the Lord cryeth to the City, (and the man of wisdom shall see thy Name) hear ye the rod and who hath appointed it, Mic. 6. 9.* O London! London! GOD speaks to thee by his judgements; and because thou wouldst not hear the voice of his Word, he hath made thee to feel the stroke of his rod. Oh! great City! how hath the plague broke in upon thee, because of thy abominations? *Thus they provoked him to anger with their inventions, and the plague broke in upon them, Psal. 106. 29.* O you of this City! how is the wrath of the Lord kindled against you, that such multitudes of thousands are fallen within thy borders by the noysome pestilence, Gods immediat sword? O London! how are thy streets thinned, thy widows increased, and thy burying places filled, thy inhabitants fled, thy trade decayed! Oh! therefore lay to heart, you that are yet alive, all these things, and turn from your wicked ways, that the cry of your prayers may out cry the cry of your sins, and be like the City of *Ninive*, who believed God, and gave credit to *Jonas* his words, who humbled themselves, and fasted, and cryed mightily unto the Lord; *Jonas 3. 5.* O let not Heathens out-strip Christians. Did *Ninive* repent, and turn from their wicked ways, & shall not London? May be you may think (my brethrea) that all is well now, and that God is friends with you, because the sickness decreaseth and abateth; I say, blessed be God for it; but be not deceived, Gods not mocked: to whomsoever God bestows great mercies, if they abound in great wickedness, he will inflict great punishments upon them. Alace! beloved, do your sins decrease? And doth that abate? Is there a turning from sin, and a turning to God? is there a reformation and amendment of life among you: If this be so, then you may hope that God hath done afflicting of you, *If my people which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I forgive their sin and heal their land, 2 Chron. 7. 14.* But if you remain still as prophane as before, as superstitious as before, as carnal as before, as lukewarm as before, as hard-hearted, and as cruel as before, as proud and vain as before; I say, if it be thus with you, God hath not yet done with London, but hath other judgements to

powr out upon you; though he cause this to cease. Do but see how God dealt with the Jews in this case, *Amos 4.9.* [*I have given you cleanness of teeth in all your Cities, and want of bread in all your streets, yet have you not returned unto me, saith the Lord. I have also withholden the rain from you, yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew, yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence, after the manner of Egypt, your young men have I slain with the sword and have taken away your horses, & I have made the stink of your camps to come up into your nostrils, yet have ye not turned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah; and ye were as a fire-brand pluckt out of the burning, yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel! and because I will do this unto thee, prepare to meet thy God, O Israel!] Therefore (my dear brethren) for Gods sake, for Christs sake, and for your souls sake, hear Christs voice, that you may be prosperous on earth, and glorious in Heaven.*

2. Let me exhort you, and O that I could prevail with you, to perswade you of this City; of three things.

1. That you would thoroughly turn from your evil ways, and amend your doings, that God may repent him of the evil which otherwise he may bring upon you. O see what the Lord saith, *Jer. 16. 3.* *If so be they will hearken and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings, see vers. 13.* Therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet. *Jer. 7. 3.* *Thus saith the Lord of hosts, the God of Israel amend your ways and your doings; and I will cause you to dwell in this place, vers. 5.* If ye thoroughly amend your ways and your doings, O beloved, the Lord our God, is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great sins, great provocations, and great abominations, & for this cause God hath destroyed and overthrown many Cities, as the Cities of Sodom and Gomorrah, *Gen. 19. 24.* *Then the Lord rained upon Sodom and Gomorrah fire, and brimstone from the Lord out of Heaven.* Also

Admah and Zeboim Hof. 11. 8. *How shall I make thee as Admah, and set thee as Zeboim?* so Jerusalem and other Cities were destroyed by God for their sins and wickedness, 2 Chr. 35. 19. Jer. 52. 13. 14. Now see what the Apostle Peter saith of this, 2 Pet. 2. *And turning the Cities of Sodom and Gomorrah into ashes condemned them with an overthrow; making them an example unto those that after should live ungodly.* O London, repent, that it may not be so with thee. O ye people! rent your hearts, and not your garments, and turn unto the Lord who is willing to receive you, that so his judgements may be diverted, your former mercies restored, and his blessings powred down upon you.

2. That you would dearly love, and highly prize those precious Saints and Sermons of the most high God, which are among you. *These are they of whom the world is not worthy*, Heb. 11. 38. *God prizes them as his jewels and treasures*, Mal. 3. 17. *Exod. 19. 5. God calls them the dearly beloved of his soul*, Jer. 22. 7. *They are a chosen generation, a Royal priesthood, an holy nation, a peculiar people*, 1 Pet. 2. 9. *O therefore he suffereth no man to do them wrong, yea he reproveth Kings for their sakes*, Psa. 105. 14. *O beloved, Nations, and Cities, and Kings, are blessed for their sakes; See Gen. 12. 2. 3. And thou shalt be a blessing: I will bless them that bless thee, and curse him, that curseth thee.* O London! in this thou art happy, yea more happy then any one City upon the face of the earth (that I know, or have heard of) because thou hast within thy borders more righteous, more Saints, more true believers, who are still fighting and mourning for thy sins, praying for thy peace, and seeking and desiring thy eternal good.

3. And lastly, let me exhort you to open the door, and let Christ in, into your thoughts, into your minds, into your affections, into your desires, into your estimations, and into your conversations. O beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich, rich in faith, rich in knowledge, rich in assurance, rich in priviledges, rich in experiences, and rich in good works. O therefore, let not sin be let in and Christ shut out. O let Jesus, Christ into your hearts, for if you shut the door against Christ, he will shut the door against you.

First, the door of mercy. Secondly, the door of acceptance. Thirdly, the door of Salvation. First,

First, the door of mercy will be shut against you, Such whom Christ calls to; and they will not hear, they shal call, but Christ will not hear, *Prov. 1. 24. Because I have called and ye have refused, I have stretched out my hand, and no man regarded.* *Verf. 20. Then shal they call upon me, but I will not answer; They shal seek me early, but they shal not find me: mine eye shal not spare, neither shal I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them, Ezek. 8. 18.* Therefore, thus saith the Lord, Behold, I will bring evil upon them, which they shal not be able to escape, and though they shal cry unto me, I will not hearken unto them, *Jer. 11. 11. Because they have behaved themselves ill in their doings, Mic. 3. 4.* Thus (my beloved) you see how the door of Gods mercie will be shut against you, if you shut the door of your hearts against Christ.

2. The door of acceptance will be shut against you, if you shut the door of your hearts against Christ. Thus saith the Lord unto this people, Thus have they loved to wander, therefore the Lord doth not accept them. When they fast, I will not hear their cry: and when they offer burnt offerings and obligations, I will not accept them, *Jer. 40. 10. 12. To what purpose cometh there to me incense from Shebā, and sweet cane from a far Country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me.* *Jer. 6. 20. I hate, I despise your feast days, and I will not smile in your solemn assemblies: and though ye offer me offerings, I will not accept them, Amos 5. 21. 22. O beloved! those that will not accept of Christ, shal not be accepted in Christ, who hath made us accepted in the beloved, Eph. 1. 6.*

3. The door of Salvation will be shut against you, if you shut the door of your hearts against Christ. He that made you, will not save you; and he that favored you, will show you no favor; but as you have refused to open the door of your hearts to your Savior, so he will refuse to own you as his people, and open the door of Salvation for you: see the words of our blessed Lord himself, *Luke 13. 25. When once the master of the house is risen up, and hath shut to the door and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us: and he shal answer and say unto you, I know you not whence you are, depart from me all ye workers of iniquity. Then shal be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob, and all the Prophets, in the Kingdom of God, and ye your selves*

shrust out. Consider what hath been said, and the Lord give you understanding in all things. *The end of the first Sermon.*

Rev. 6. 17. *For the great day of his wrath is come, and who shall be able to stand?*

EVERY mans thoughts runs now like *Nebuchadnezzars*, with a desire to know what shal come to pass hereafter: or what things time will bring forth, *Dan. 2. 29.* There is nothing in the womb of time, but what was first in the womb of God. Now this Book of the Revelations, shows us these three things. 1. The state and condition of the true Church of Christ upon earth under the power and reign of Antichrist. 2. The rise, the reign and rage of Antichrist in the world. 3. The quiet, blessed and glorious state and condition of the true Church here below, after the ruine and downfall of Antichrist: the coming of Christ will be the ruine of Antichrist, *2 Thess. 2. 8.* Whom the Lord shal consume with the spirit of his mouth, and shal destroy with the brightness of his coming. This is decreed in heaven, and declared on earth.

This Chapter, out of which my Text is taken, shows us seven things. 1. You may see what Gods dreadful judgements are, by which he cuts off and destroys the inhabitants of the earth, for their sin and wickedness, they are likened, or compared to horses, as you may see from *v. 4. to v. 8.* Here you have a red horse, the sword, a black horse, the famine; a pale horse, the pestilence, or plague, which leads to death. Horses are creatures which run too and fro, and so do Gods judgements: from house to house, from street to street, from Citie to Citie, from Town to Town, and from one Parish to another, *And the Lord said, Go ye after him through the Citie, and smite: let not your eye spare, neither have ye pity, Ezek. 9. 5.* So *Jer. 5. 1. 2. 3.* &c. Horses are creatures which are very swift in their motion, they run many miles in a little time; and therefore men ride them post. Gods judgements are also very swift, they do much execution in a little time. So the Lord sent a pestilence upon Israel from the morning, even to the time appointed; and there died of the people from Dan even to Beersheba, seventy thousand men, *2 Sam. 24. 15. 2 Cor. 30. 21.* You may also see a proof of this, by what God hath done to London, when there fell of the people above a thousand a day.

2. You may see here where all the holy Martyrs and witnesses of Jesus Christ are, who have been slain for the Word of God, and for the testimonie of Jesus, they are under the Altar, *vers. 6.* That is, under the glorious protection of Christ in heaven. They are before throne of God, serving him day and night, and the Lamb leads them to the living fountain, and God wipes away all tears from their eyes, *Rev. 15. 16. 17.*

3. You may see also the cause for which these blessed souls were slain: it was for the Word of God, and for the testimony of Jesus Christ, *vers. 9.*

4. Here you may see, that all the Saints precious blood which hath been spilt from time to time by the whore of *Babylon*, cryeth aloud day and night to God for vengeance upon *Babylon*, *vers. 10.*

5. You have here the answer of God in relation to the Saints cry: *And it was said unto them, That they should rest yet for a little while, until their fellow servants also and their brethren that should be killed as they were should be fulfilled,* *vers. 11.*

6. You may here see what dreadful and terrible things followed upon the opening the sixth seal, *v. 12.* *And lo there was a great earth quake, and the Sun became black as sackcloth of hair, and the Moon became as blood, and the stars of heaven fell upon the earth: and the heaven departed as a scroll, when it is rolled together: and every mountain and island were moved out of their place.* These are the visible judgements of God, which are to come upon the Antichristian crew.

7. And lastly, this Chapter shows us what will be the state & condition of those men at that day, who are found enemies to God, and his people, *v. 15.* *And the Kings of the earth, and the great men, and the rich men, and the chief Captains and the mighty men, and every bound-man, and every free man, hid themselves in the dens, and in the rocks of the mountains,* *vers. 16.* *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, & from the wrath of the Lamb.*

Now this brings me to the words of my Text which shows us the reason of this great out-cry: *For the great day of his wrath is come, and who shall be able to stand?*

The words of my Text contains two things, a reason, and a question. 1. The former part is the ground, or reason of this out-cry, here made by the Kings, and great men of the earth, together

together with every bondman and freeman, *For the great day of his wrath is come.* 2. The latter part is a question proposed about standing at that day; *And who shall be able to stand?* The point of doctrine which I shall lay down from these words, is this.

Doct. Thus the greatest part of men and women, will not be able to stand in the great day of Gods wrath.

In handling of this point, I shall show you four things. 1. There are some days greater then others. 2. The nature and property of this great day. And 3. who they are that will not be able to stand in this day of Gods Wrath. 4. The use and application.

In the first place, I shall show you (beloved) that there are some great days spoken of in the Scripture: See *Jer. 30, 7.* *Alas!* for that day is great, so that none is like it; it is even the time of *Jacobs* troubles, but he shall be saved out of it.

The second great day you have in *Hos. 1. 11.* *Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one Head; and they shall come up out of the land; for great shall be the day of Jezreel.*

The third great day you have in *Joel 2. 31.* *The Sun shall be turned into darkness, and the Moon into blood, before the great and terrible day of the Lord come.*

The fourth great day you have in *Mal. 4. 5.* *Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord.*

The fifth great day, is this in my Text, *For the great day of his wrath is come, and who shall be able to stand?*

The sixth great day you have in *Rev. 16. 10.* *For they are the Spirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

The seventh and last great day you have in the Epistle of *Jude* vers. 6. *And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day.* Thus (beloved) you see that there are some days greater then others, which the Scripture calls great days, because of the greatness of the work which God doth, and will do in those days.

2. I shall now show you the nature and property of this great day in my Text, which is called, *The great day of Gods wrath.*

O my brethren, this will be a very dreadful and terrible day to the wicked; who call evil good and good evil, who put darkness for light, and light for darkness, and put far from them the evil day, which is now hastened upon them.

First of all, this day will be a day of astonishment to the wicked and ungodly, as it is said, *Deut. 28. 28. The Lord shall smite them with madness, and blindness, and astonishment of heart.* O it will be with the wicked, as it was with *Nebuchadnezzar, Dan. 3. 24.* Who was astonished to behold the works and wonders of God, which the Lord wrought for the deliverance of those which put their trust in him. Then *Nebuchadnezzar the King* was astonished, and rose up in haste, and spake, and said unto his Counsellors, *Did not we cast three men bound into the midst of the fire? They answered and said unto the King, True, O King, He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.* O sinners! do but see here how this proud *Nebuchadnezzar* was astonished at the beholding of this sight. Here are three things that did astonish this great King.

First, to see the fire, whose nature is to burn and consume, to have no power to seize upon the bodies of these men. Fire is one of the cruellest creatures, it is a merciless creature, and therefore the torments of Hell is set forth by fire, *Mat. 25. 41. Go ye cursed into everlasting fire, prepared for the devil and his angels.*

The second thing which did astonish *Nebuchadnezzar* was to see the servants of the Lord walk in the fire furnace. *Did not we cast three men bound into the midst of the fire? Lo, I see four men loose walking in the midst of the flame. They were cast in bound, but now they are loose.* Now that the fire should have power on their hands, and not on their bodies, O this caused astonishment in *Nebuchadnezzar.*

The third thing that did astonish him, was to see their number not decreased, but increased? *Did we not cast three bound men in the fire? and lo I see four men walking in the midst of the fire, & the form of the fourth is like unto the Son of God.* Now this did astonish the King. Now as it was with *Nebuchadnezzar* so it will be with the wicked in this great day. O you that now speak proudly, look highlie, and walk contemptible, it will astonish you to see Gods judgement pouring down upon you,

you, and his wrath wax hot against you, till their be no reme-
dy. O do but see that text, *Jer. 51. 37. And Babylon shall
become heaps, a dwelling place for dragons an astonishment and
an hissing, without an inhabitant.* Thus it will be with the un-
godly at that day.

2. It will be a day of terror to those that know not God, and
that obey not the Gospel of Christ; the terrors of God will be
upon such as it was upon the Cities, *Gen. 35. 5.* O ye graceless
persons that now fear not God, nor tremble at his Word, he
will make you then tremble, as he did *Belshazar* when he be-
held the hand-writing, *Dan. 5. 6. Then the Kings countenance
was changed, and his thoughts troubled him, so that the joynts of
his loins were loosed, and his knees smote one against another.* O
ye drunkards and swearers, you that despise reproofs and hate
instruction, and set at nought all Gods counsel, know this, that
the day of Gods wrath will be a day of terror to you, which will
make your hearts to sink within you, your countenance to
change, your joynts to be loosed, and your ears to tingle, when
the terrors of the Almighty set themselves in array against you.

Therefore saith the Apostle, *2 Cor. 5. 11. Knowing therefore
the terrors of the Lord, we perswade men.*

3. The day of Gods wrath, will be a day of distress to the
wicked, when your fear shall come as desolation, and your de-
struction as a whirlwind, when distress and anguish cometh up-
on you, *Prov. 2. 27.* So see that in *Zeph. 1. 15, That day is
a day of wrath, a day of trouble and distress, a day of wasteness
and desolation, a day of darkness and gloominess, a day of clouds,
and thick darkness. And I will bring distress upon men, that they
shall walk like blind men, because they have sinned against the
Lord, and their blood shall be poured out as dust, and their flesh as
the dung, neither their selves, nor their gold shall be able to de-
liver them in the day of the Lords wrath.* O the distress that un-
godly persons will be in, at this day, which will make them cry
to the rocks and mountains to fall on them, and hide them from
the face of him that sitteth on the throne, and from the wrath of
the Lamb. The God of Heaven will bring distress upon all sorts
of men, which shall be found ungodly, and their honor shall not
deliver them, nor their gold deliver them, nor their silver de-
liver them, nor the greatness of their multitudes deliver them,
but distress will come upon them, as it did upon *Saul. 1 Sam.*

18. 15. And Saul answered, I am in sore distress, the Philistines make war against me; and God is departed from me, and answereth me neither by Prophets, nor by dreams. See Luk. 21. 23. And there shall be great distress in the land, and wrath upon his people. Can you hear this, and not tremble at it, O ye that are profane!

Fourthly, this day of Gods wrath, will be a day of great contempt to the ungodly, the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth, Isa. 23. 9. O the enemies of the Lord, and such as oppose his truth, will be then hissed at. O do but see that place. Jer. 51. 37. And Babylon shall become heaps, a dwelling place for dragons; an astonishment, and an hissing without an inhabitant. The Lord will power contempt upon all sorts of men who have sided with the whore of Babylon, and drunk of her cup: they will not know whither to go, nor where to hide their heads; but every one will hiss at them, and have them in derision, saying, These are they who said, It is in vain to serve the Lord, and what profit is there in the keeping of his ordinances, and in walking mournfully before the Lord of hosts? Who counted Saints sons, and godliness to be madness: therefore will they be contemptible before the Lord, Angels, and good men. O think of this, you that speak proudly, and blasphemously against God and his people; know assuredly that God will speak to you in his wrath, and vex you in his sore displeasure. He that sitteth in the heaven shall laugh, the Lord shall have you in derision, Psal. 2. 3. 4.

Fifthly; this day of Gods wrath, will be a day of great destruction: Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath, Job 21. 29. 30. In this day the Lord will destroy both evil persons, and evil things; men and their idols, men and their inventions, every plant which is not of Gods planting shall be plucked up, and the Lord alone shall be exalted in that day, and the idols he shall utterly abolish. In that day a man shall cast away his idols of silver, and his idols of gold, which they have made each one for himself to worship: to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth. Isa. 2. 18. 20. 21. All false ways, false worshippers, and false

falle doctrines shal fall in that day: this will be a reaping day; God will empty the earth, as the Prophet *Isaiah* speaks, chap. 24. 1. 2. 3. Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof: and it shal be as with the people, so with the Priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller: as with the lender, so with the borrower: as with the taker of usury, so with the giver of usury to him; the land shal be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. See *Joel* 3. 13. 24. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes, in the valley of decision, for the day of the Lord is near, in the valley of decision. So in *Rev.* 14. 15. The Angels are appointed to reap down the earth. O let every one that hears or reads these sayings, let them hear, and fear, and tremble at them; for this will be a day of great destruction to the wicked and ungodly.

Sixthly and lastly, this will be a day of great wrath; as it is said in the words of my Text, *For the great day of his wrath is come.* But who may abide the day of his coming? And who shal stand, when he appeareth? For he is like a refining fire. O beloved! this is not the day of mans wrath, Men have had their day of reigning, and raging, and lording it over Gods people; but that is over and gone: and now Gods day is come, and this is the day of his wrath, and wo to the earth, and wo to the sea, and wo to the whore of *Babylon*, for the hour of her judgement is come. O beloved! Gods wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lion. For I will be unto *Ephraim* as a lion, and as a young lion to the house of *Judah*, I, even I, will tear, and go away: I will take away, and none shal rescue him. *Hos.* 13. 14. So *Job.* 16. 9. The Lord teareth me in his wrath. So *Psal.* 50. 22. Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver.

2. It consumes like fire: for Behold the day cometh that shal burn as an oven; and all the proud, yea and all that do wickedly, shal be stubble; and the day that cometh, shal burn them up, saith the Lord of hosts, that it shal leave them neither root nor branch. *Mal.* 4. 1. Therefore have I poured out mine indignation upon them

them, I have consumed them with the fire of my wrath, Ezek. 22. 31.

3. It swallows up like a Dragon, he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, Jer. 51. 34. Thou shalt make them as a fierie oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them, Psal. 21. 9. O the wrath of the Almighty, is that which tears like a lion, consumes like fire, and swallows up like a dragon, and therefore it is called in the Scripture, fierce wrath, 2 Kings 23. 26. See Psal. 78. 49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble. So in Rev. 16. 19. it is said, And the great Citie was divided into three parts, and the Cities of the Nations fell, and great Babylon came to remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Thus, beloved, I have shewed you the nature and property of this great day spoken of in my Text.

1. A day of astonishment. 2. A day of terror. 3. A day of distress. 4. A day of contempt. 5. A day of destruction. 6. A day of wrath.

I shall now come in the third place, to shew you who they are that will not be able to stand in this great day.

First, such as are profane will not be able to stand in this great day; but say to the mountains, fall on us: and to the hills, cover us, Luke 23. 30. Because they have filled the midst of the earth with violence: and thou hast sinned, therefore, I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire, Ezek. 28. 16. So Rom. 2. 9. Tribulation and anguish upon every soul of man that doth evil. O ye profane, ye that now wallow in your sins, as the sow in the mire, and eat up sin, as they eat bread, and drink up iniquity like water; O let me tell you, you will not be able to stand in the day of wrath, nor in the day of Judgement; but destruction will be your end, and everlasting misery your portion. O that such would but consider these two places of Scripture, Phil. 3. 19. Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things. So also that 1 Cor. 6. 9. 10. Know ye not that the unrighteous shall not inherit the Kingdom of God. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor chaste,

nor covetous, nor drunkards, nor revilers, nor extortioners, shal inherit the Kingdom of God. Though these men may now carry it out with a high hand; as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with death shal be disannulled, and your covenant with hell shal not stand; when the overflowing scourge shal passe thorow then ye shal be trodden down by it, *Isa. 28. 15. 18.*

Secondly, such as are ignorant will not be able to stand in this great day of Gods wrath, when the Lord Jesus shal be revealed from heaven with his mightie Angels, in flaming fire; taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shal be punished with everlasting destruction, from the presence of the Lord, and from the glorie of his power, *2 Thess. 1. 7. 8. 9.* O you that are ignorant and and blisid, do you hear this? You are some of those who will not be able to stand in this great day, but say to the rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Beloved, I told you in the morning, that ignorance is one of those cursed sins, that bars and bolts Christ out of the heart: it is that which shuts them out from having mercie and favor with the Lord. See *Isa. 27. 11.* For it is a people of no understanding, therefore he that made them will have no mercy on them, and he that formed them, will show them no favor.

Thirdly, such as have sided with Antichrist against Christ, will not be able to stand in this great day; such as have drunk of the whores cup of fornication, shal drink of the cup of Gods indignation, which is powred out without mixture. If any man worship the Beast, and his image, and receive his mark in his forehead, or in his hands, the same shal drink of the wine of the wrath of God which is powred out without mixture into the cup of his indignation, and he shal be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, *Rev. 14. 9. 10.* O beloved! all those who have been partakers with her in sinning, shal be partakers with her in suffering: therefore come out of her my people, that ye be not partakes of her sins, and that ye receive not of her plagues, *Rev. 18. 4.* All that cursed brood of Rome, with all the Antichristian crew, will not be able to stand in this great day of Gods wrath, but will be consumed like fowell, and devoured as stubble fully dry. See *Neb. 1. 9.*

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What do you imagine against the Lord? He will make an utter ends affliction that not rise up the second times: for they be folded together as thorns; and while they are drunken as drunkards: they shall be devoured as stubble fully dry. So that all those who have assailed Antichrist, against Christ, against his government, against his Gospel, against his Spirit, against his worship, against his Minister, against his members, against his glorious cause, I say, they will not be able to stand in this day of Gods wrath; but cry to the rocks and the mountains to fall on them, and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, Rev. 19. 19. 20. 21.

4. Such as have a form of godliness, and deny the power thereof, will not be able to stand in this great day of Gods wrath: having a form of godliness, but denying the power thereof, from such turn away; 2 Tim. 3. 5. All idle and sloathful professors, who have nothing of God, nor nothing of Christ. nor nothing of the Spirit, nor nothing of the power of the Word in them, having only a notional or formal profession; such, I say, will not be able to stand in this great day, See Rom. 2. 17. Behold thou art called a Jew, and restest in the Law, and makest thy boast of God, and art confident that thou thy self are a guider of the blind, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the Law; but mark what God saith to such, vers. 23. *Thou that makest thy boast of the law through breaking of the law, dishonorest thou God; For the Name of God is blasphemed among the Gentils through you.* O! are there not many among us, who profess God in words, but deny him in works? Who have a name to live, and are dead? Who have a form. but not the power? Who have all without, & nothing within? Like these in *Matth. 7.* there spoken of by Christ, v. 23. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name; and in thy Name have cast out devils, and in thy Name done many wonderful works?* v. 23. *And then will I profess unto them, I never knew you: depart from me ye that work iniquity.*

5. Such as are idle shepherds, and blind guides, will not be able to stand in this great day of Gods wrath, but will cry to the rocks and the mountains to fall on them, and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. For this see a few Scriptures among many, what the

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the Lord speaketh against idle shepherds, and blind guides, who feed themselves, and not the flock of Christ. See Ezek. 34. 2, 3, 4. Thus saith the Lord God unto the shepherds, Who be to the shepherds of Israel, that do feed themselves: should not the shepherds feed the flock? Ye eat the fat, and ye cloath you with the wool, Ye kill them that are feed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye sought that which was lost, but with force and with cruelty have ye ruled them. Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them, vers. 9, 10. For both Prophet and Priest are profane: yea in my house have I found their wickedness, saith the Lord. Therefore, thus saith the Lord of hosts concerning the Prophets, Behold, I will feed them with wormwood, and make them drink the water of gall, for from the Prophets of Jerusalem, is profaneness gone forth into all the land, Jer. 23. 11. 15. 16. See also Hos. 4. from 1. to 11. Mark also what our Lord Jesus Christ saith, Mat. 23. of idle shepherds and blind guides, vers. 14. Wo unto you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation. Thus you see, beloved, that the Scriptures with open mouth do speak forth the desolation and calamities which will befall idle shepherds, & blind guides, in that day: and if they cannot stand when his wrath is kindled but a little, O what will they do when his wrath shall come upon them to the utmost, even the fierceness of his wrath? Then will they not be able to stand.

6. Such as are hypocrites will not be able to stand in this day of Gods wrath; but desire, if it were possible, to hide themselves in the dens and caves of the earth. And the people that bear the burning of time, as thorns cut up shall they be burnt in the fire. For ye that are aser off what I have done, and ye that are aser, acknowledge my might. The sinners of Sion are afraid: for ye have surprised the hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burning

burning? See Job. 8. 13. So are all the paths of all that forget God, and the hypocrites hope that perish. verſ. 14. *Whoſe hope ſhal be cut off and whoſe truſt ſhal be a ſpiders web.* v. 15. *He ſhal lean upon his houſe, but it ſhal not ſtand: he ſhal hold it faſt, but it ſhal not endure.* O thou hypocrite, whoever thou art, notwithſtanding thou haſt got the talking part of Religion, and makeſt a ſhow of godlineſs, yet all this while thou art a diſſembler in thy heart. See Jer. 42. 20. 22. 23. *For ye diſſembled in your hearts when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God; and according unto all that the Lord our God ſhal ſay, ſo declare unto us, and we will do it.* And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath ſent me unto you. Now therefore know certainly, that ye ſhal die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go and ſojourn, Do you hear this, ye that are Hypocrites, that God hate ſuch, and will puniſh them with great puniſhments? *He will cut them aſunder, and give them their portion with reprobats and caſt-aways, in everlaſting burnings,* Mat. 24. 51.

7. And laſtly, all ſuch as love not the Lord Jeſus Chriſt in truth and ſincerity, will not be able to ſtand in this day of Gods wrath: Whether they be *Turks or Jews, Papists or Proteſtants,* bond or free, all is one; for they will not be able to ſtand, if they love not the Lord Jeſus Chriſt. See 2 Cor. 16. 22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.* O beloved! all thoſe who ſhal be found unbelievers, unconverted, and unregenerat in this day of Gods wrath, be they Kings, or great men, rich men, or chief Captains, or mighty men, or free men, they ſhal all cry to the mountains and rocks, ſaying, *Fall on us, and hide us from the face of him that ſitteth in the throne, and from the Lamb;* for the great day of his wrath is come.

Thus beloved, I have ſhewed you briefly in ſeven particulars, who they are that will not be able to ſtand in the day of Gods wrath. 1. The profane. 2. The ignorant. 3. They that ſide with Antichriſt againſt Chriſt. 4. The formal profeſſor. 5. The idle ſhepherds, and blind guides. 6. The hypocrites. 7. And laſtly, they that love not the Lord Jeſus.

Object. But, Beloved, it may be you will ſay, If none of theſe will be able to ſtand, who then will?

Ans.

Ans. I answer, all those who shal be found having on their wedding garments, and in the Spirit of the Lamb, will be able to stand in this day, and they are these. 1. *They that overcome,* Rev. 2. 10. Ch. 3. 21. Ch. 12. 11. Ch. 21. 7. 2. *They that keep the commandments of God, and have the testimony of Jesus Christ,* Rev. 12. 17. Ch. 6. 9. 3. *They that stand with the Lamb,* Rev. 14. 1. Ch. 17. 14. 4. *They that have their fathers name written in their forehead,* Rev. 14. 1. 5. *They that sing a new song,* v. 13. 2. 6. *They that are redeemed from the earth,* v. 3. 7. *They that follow the Lamb whithersoever he goeth,* vers. 4. 8. *They that are not defiled with the pollutions of the whore of Babylon, and in their mouths is found no guile,* v. 5. Now (beloved) these are they who will be able to stand in that great day of Gods wrath, when others will not be able, but call to the rocks and mountains to fall on them. I shal now proceed in the fourth place, to the use and application of this point.

Use. 1. And first of all by way of information: If it be so that the greatest part of men and women will not be able to stand in this day of Gods wrath, then this may inform us of three things. 1. That as men have had their day, so God will have his day. Men have had there day of sinning, God will have his day of punishing. Men have had their day of treasuring up of wrath, God will have his day of powring out of wrath. Men have had their day of defilling, God will have his day of refining. Men have had their day of fornication, God will have his day of indignation: *For the day of the Lord is near upon all the heathen: as thou hast done, it shal be done unto thee: thy reward shal return upon thine own head,* Obad. 1. 5.

2. That though God beareth with sinners in the day of his patience, yet he will not bear with them in the day of his wrath. *Go through the Citie, and smite: let not your eyes spare, neither have ye pitie,* Ezek. 9. 5. O beloved! in the day of Gods patience, he beareth with you, and waiteth to be gracious. O how many hundred years hath God borne with the whore of Babylon, notwithstanding her great provocations and wickedness! but now in the day of his wrath, the Lord will not spare her, nor show pity to her, but powr out his wrath and indignation upon her to the utmost; therefore shal her plagues come in one day, death, and mourning, and famine, and she shal be utterly burnt with fire; for strong is the Lord who judgeth her, Rev. 18. 8.

O see that terrible word, *Isai. 42. 13. 14.* [*The Lord shal go forth as a mighty man, he shal stir up jealousie like a man of war: he shal cry & roar: he shal prevail against his enemies. I have long time holden my peace: I have been still, and refrained my self. Now will I cry like a travelling woman; I will destroy and devour at once.*] Do you see this, sinners, how God is resolved to proceed against you in the day of his wrath, though he bear with you in the day of his patience.

3. This day of Gods wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been said. O sinners! it will be a day of astonishment, a day of terror, a day of distress, a day of contempt, a day of destruction, a day of wrath. O! it will be a day of darkness & gloominess, a day of clouds & thick darkness, *Joel 2. 2.* The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shal cry there bitterlie. That day is a day of wrath; a day of trouble and distress; a day of wastiness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, *Zeph. 1. 14. 15.* O who is able to expresse the terror of the Almighty, in this day of his wrath! O that every soul that hears me this day, would lay to heart, and consider with themselves, that they may be able to stand in this day of Gods wrath. And so much for this use of information.

Use. 2. By way of examination and self-tryal.

O friends! how much doth it concern you and me, to examine our standing, that we may be able to stand in the day of Gods wrath, which is coming so fast upon us. O you see how that his wrath is but a little kindled, and yet how hard a matter it is for men to stand, and to abide it? Thousands have been cast to their graves by it, and many hundreds have left their habitations because of it, and are fled out of the Citie into several parts of this Kingdom for refuge, O what a sad and doleful place hath this Citie been for several Weeks past! The greatest trade which hath been here among us: was to burie the dead, and tend the sick. O now my brethren, if this little be so much, what will it be when the great day of his wrath is come? Who will then be able to stand? O therefore examine your selves, and try your selves, examine your faith, whether it be true; your knowledge, whether it be sanctified; your hope, whether it be purified; your love, whether it be sincere; your evidences,

ther they be sound; your hearts, whether they be gracious; your desires; whether they be holy; your ends, whether they be right, and your conversations; whether they be heavenly, that you may be able to stand in the day of wrath, in the day of death, and in the day of judgement, 2 Cor. 13. 5.

Use 3. By way of exhortation. And I shal be brief, lest I should intrude too much upon your patience; but I hope you will not thinke the time long, for it may be the last Sermon that I may preach, or you here. Well, beloved, is it so that the greatest part of men and women will not be able to stand in the day of Gods wrath, give me leave therefore to exhort you to these three things.

First, You that are sinners, to repent of your sins: *For he that confesseth and forsaketh, shal have mercie*, Prov. 28, 13. He that covereth his sins, shal not prosper; but he that confesseth and forsaketh them, shal have mercie. Happie is the man that feareth alway; but he that hardneth his heart, shal fall into mischief. O sinners! You have grievously sinned against God: You have deserved as many hells, as you have committed sins: You have sinned against his mercies: You have abused his patience; You have resisted his Spirit: You have disobeyed his Gospel: You have made slight of his Ministers, and you have hated his members. O sinners! all this have you done, and yet the Lord hath spared you: and though you have sinned at so high a rate, yet God doth give you space to repent: O let his goodness lead you to repentance, that you die not in your sins. Otherwise, for Gods sake, & Christs sake, be prevailed withal? why will you die, seeing God would have you live? Why will ye damn your selves? Why will ye go to hell, seeing God would have you to go to heaven? O do but see, what the Lord saith, *Isa. 1. 18. Come sinner (saith the Lord) and let thee and I reason together, though thy sins be as scarlet, they shal be as snow, though they be red as crimson, they shal be white like wool.* Verily, if you have not hearts of stone, me thinks these words should melt you, to see the love, the pitie, the mercie and willingness of God to do your souls good.

Secondly, let me exhort you to get an interest in the Lord Jesus, that you may be able to stand in the day of his wrath. O sinners! there will be no standing before Christ, without an interest in Christ. O sinners! go to Christ, his promises are open

to you, his arms are open to embrace you, his Spirit is ready to assist you, and his people are ready to own you, and his Angels are ready to attend you, and heaven it self is ready to receive you. O sinners! if you will but come to Christ, You shall be reconciled to the Father, justified by the Son, You shall be sanctified by the Spirit. You shall be delivered from wrath, You shall be made the children of God, You shall have your names enrolled in the book of life; and finally, You shall be received into everlasting glory at the end of your days, O therefore, let this prevail with you to go to Christ for light, for life, for grace, for strength, and for comfort and peace, that of his fullness you may receive grace for grace, *John 1. 16.*

Thirdly and lastly, let me now exhort you (who are dead to sin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and glory, *1 Thess. 2. 12.* O ye precious Saints! let me exhort you to keep your lamps burning, your loins girded, your lives holy, and your hearts upright? your judgements sound, your consciences pure, and your garments unsport: and be not troubled at Gods dealings and dispensations, though he take away from you those that are precious to you: for as he sends the wicked to hell, that they may dishonor him no more, so he takes away the righteous to heaven, that they may glorify him more. There seems to be four reasons why God sweeps away the righteous with the wicked by the pestilence.

1. Because they have finished their work. 2. From the evil to come. 3. For the humbling of the rest which remain behind. 4. For the hardning of the wicked.

Therefore ye precious Saints, ye ought to be quiet, and to submit to the will of God, and to say with *David, I was dumb and opened not my mouth because thou didst it, Psal. 39. 9.* Now, I beseech you, both Saints and sinners, to consider of these things; and the God of heaven give you understanding in all things which concerns his glory, and your eternal good.

The end of the second Sermon.

Mark 14. 38. Watch and pray, lest ye enter into temptation.

AS Christ is the Churches friend, so Satan is the Churches enemy. Her greatest enemy. Her cruellest enemy. Her worst enemy. Her continual enemy.

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He that maketh war against the remnant of her seed which keep the Commands of God, and have the testimonie of Jesus *Rev. 12. 17.*

The devil envieth our happines, and seeketh our ruine. 1. By tempting of us, *1 Cor. 5. 7.* 2. By persecuting of us, *1 Thes. 2. 15.* 3. By accusing of us, *Rev. 12. 10.* 4. By hindring of us, *1 Thes. 2. 18.* 5. By beguiling of us, *2 Cor. 11. 3.*

O beloved! the Devil is the great troubler of Saints: The great deceiver of Nations: The great devourer of souls: The great enemy of mankind, who goeth about like a roaring lion, seeking whom he may devour, *1 Pet. 5. 9.*

But now here is the Churches happines, that Christ is her friend, *Cant. 5. 16.* Her greatest friend, her dearest friend, her loving friend, her best friend, her constant friend, her sympathizing friend, her mighty friend. By his blood she overcomes the devil; by his graces she resists the devil: by his might, she treads him under her feet: and by faith in his Word, she quenches all the fierie darts of the Devil.

O! though Satan hates us, Christ loves us: though Satan condemn us, Christ justifies us: though Satan accuse us, Christ clears us: though Satan tempt us, Christ strengthens us: though Satan seeks to destroy us, Christ preserves us: though Satan buffets us, Christ assists us. 1. By his Spirit. 2. By his promises. 3. By his graces. 4. By his presence. 5. By his Word. 6. By his intercession. 7. By his power. 8. By his Ministers. 9. By his examples. 10. By his prayers.

O! the Lord Jesus hath a great love to us, and care of us, and therefore he counsels us in the words of the Text, *To watch & pray, lest we enter into temptation.*

These are the words of our Lord Jesus to his Disciples, they having been slumbering and sleeping when Christ had commanded them to watch. They contain, first, a supposition of their entering into temptation, upon which Christ grounds a mandatory exhortation, shewing them the way how to avoid it, in these words, *Watch and pray, &c.*

Hence we may raise these two points of doctrine,

Doct. 1. *That a child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of temptations, is to watch and pray.*

For the first of these, we may observe this method.

First, of the tempter. 2. Of the temptation. 3. Of the manner of their workings, with reasons why they have so much power.

First, we have four several tempters in Scripture.

1. God tempting man; that is, trying and proving man, as in *Deut. 8. 2.* Thus God tempted *Abraham, Gen. 22. 1.* which is interpreted, *Heb. 11. 17.* By faith *Abraham* when he was tryed, offered up *Isaac, &c.* This tempting is not to evil, nor for our hurt? but God tempts upon these accounts. 1. For the tryal of his peoples fear; as in that of *Abraham, Gen. 22. 12.* For now I know thou fearest God, seeing thou hast not withheld thine only son from me. 2. God tempts for the tryal of their faith: he proves them in something that is near and dear to them; perhaps deprives them of some special necessarie mercy, to see whether they can trust him, and believe in the want of it; whether they can live by faith upon the God of mercies, when the mercies are gone; as it is written, *The just shall live by faith, Heb. 2. 4. Rom. 1. 17.* And it is said of *Abraham*, when he was tryed, he offered up *Isaac, Heb. 11. 17.* Again 3. The Lord tempts for the proof of their obedience; and thus the Lord speaks to *Abraham* after that tryal, *And in thy seed shall all the Nations of the earth be blessed: why; because thou hast obeyed my voice.* In all this, the Lord seeth what is in our hearts, as he said to *Israel* of old, *Deut. 8. 2.*

2. We may find man tempting God too; that is, provoking God to jealousy and wrath; this did the children of *Israel* at the waters of *Meribah, Deut. 6. 19.* *Ye shall not tempt the Lord your God.* *Exod. 17. 2.* Wherefore do ye tempt the Lord? But first of all we tempt God when we doubt in his power, as when we are in any strait and difficultie, we mistrust the power of God to deliver us, or bestow any mercie upon us, which we stand in need of; as that Lord did, on whose hand the King leaped, who said, *If the Lord would make windows in heaven might this thing be; when God had promised in time of famine, that on the morrow there should be plenty, 2 Kings. 7. 2.*

Secondly, we tempt God when we doubt of his mercie, for God is mercie in the abstract; and it is a part of his glorious titles, therefore he cannot endure to loose so great part of his honor, but is provoked by it.

Thirdly, when we call his faithfulness into question, what greater disparagement, or more difficult to map, then to be

wrongfully accused for falsifying his word? Then how much greater provocation is it to the great God, to be impeached for breach of promise, and counted unfaithful, who cannot lie? *Heb. 6. 18.*

Lastly, when we murmur at the hand of God at any of his judgements, thus *Israel* did at *Meribah*, *Exod. 17. 2. 3.* and this doth exceedingly inflame and excite the wrath of God, we cannot dispose for our selves, and yet we are angry at the providence of an All-wise God: we sin, and are troubled that God corrects us for sin.

3. In the next place, your lusts are, tempters as *James 1. 14.* Every man is tempted when he is drawn away of his own hearts lusts, and enticed. Our lusts strive within us to be sinfully satisfied, and the flesh wars against the Spirit, the heart sometimes alluring: and this comes to pass.

1. By presenting some sinful object: it is good not to nourish such conceptions, but strangle them in their first appearance, else sinful thoughts grow upon us.

2. By presenting some desirableness in the object: but be quick-sighted: sin, however it seems fair under some colorable pretext, is indeed, upon good deliberations, not at all to be desired; but sometimes it comes clothed in such a glorious garb, as if it meant no harm, that you must be sain to fly to God by prayer against this temptation.

3. There is a perswasion to consent to the sin, but be not easily perswaded to offend your Father: O! how will our lusts gain upon us, if we do not resist? Strive with all your might, the greater your allurement to sin is, the greater the sin is. I appeal to Saints experience.

In the fourth and last place, we have the devil tempting man; he is called the tempter, *Mat. 4. 1. 3. Mark 1. 13.* And indeed this is the grand tempter, that makes use of our lusts, as a subservient organ or instrument for his temptations against the soul: and indeed, were it not for our lusts, it would be in vain for Satan to tempt. As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful lusts; but Satan must come by word of mouth to tempt him, as *Mat. 4. 1. 3.* But here it might be inquired, how shal I know when Satan raiseth the temptation.

1. I answer, when it comes strongly and forcibly upon the
-soul

soul, as it were with a double power, even overthrowing the soul (almost) at the first encounter. There is double strength in the stroke.

2. When it is of long continuance, as that was which Paul besought the Lord thrice for, 2 Cor. 12. 8. Satan stirs up the heart afresh, and the lusts of the heart: when the fire is ready to die and go out, he blows it up again, adds life and strength to the temptation, which else could not last long. The lusts they are the combustible matter, and Satan he inflames and sets them on fire.

3. The temptation, when though it may be weak at first, yet at length, by degrees, it grows stronger, and stronger. Satan begins to reason with, and persuade the soul by plausible arguments.

4. We may perceive the working of the Serpent, the Devil: when the temptations is, full of wiles, and subtil delusions, Eph. 19. 11. 2 Tim. 2. 16. Rev. 2. 24. the more intricate and full of subtilitie the temptation is, the more cause there is to suspect. Satan is very busie for the ensnaring the soul.

5. Lastly, the more it is in direct opposition to God in his commands, or the like, we may be the more sure it is of Satans framing: for the heart, and its lusts, seek for satisfaction and then are still (if Satan join not) though God be not so directly opposit: but the devil strikes always at God in his temptations; or if not always, yet most frequently.

Thus much for the tempter: now for the temptation it self. There are several sorts of temptations; but to reduce them all to these three heads they do concern and strike at.

First of all God: this being Satans great aim, to oppose God; as two enemies, always in direct opposition one to the other: and thus he tempts either, 1. As the being of God, calling in question the very truth of the essence of the great God, causing the soul to doubt whether there be a God or no; like Pharaoh, *Who is the Lord*; &c. Exod. 5. 1.

But secondly, some temptations touch upon the nature of God, as to the manner of his being, the mystery of the three distinct Persons, as to their offices and operations, in the individual Godhead, God the Father, God the Son, and God holy Spirit, and yet all but one God blessed for ever. Again, as to those inseparable divine attributes of God, his independencie, purity, immutability;

mutability, greatness and eternity; his goodness; grace, mercy, love, patience and justice, I say sometimes as doubting of these things, is our temptations; yea, and could Satan prevail, we should flatly deny his being, nature properties and all, Look sternly on, and resist strongly such temptations as these, which do immediately and presumptuously intrench upon Gods sovereign and just prerogative. And, if I mistake not, a great device of Satans in this stratagem is, to perswade the creature from all dependencie upon a Creator, that so being left to its self, and standing upon its own strength, he may more easie destroy it. For what is the creature without the Creators power.

Again, some temptations touch our spiritual being: such as are an evil heart of unbelief, mistrusting the grace of God, despairing of the goodness of our condition, Satan would fain raze the very fountain of spiritual existence, adoption, justification, and add hopes of salvation: it is his great design to shake the very ground-work of this building, and to perswade that all is false. But this temptation is fruitless, when we build, aright upon a right foundation, by faith accompanied with repentance from dead works, upon Christ Jesus, as the alone Author and meritorious cause of our justification and eternal glorification.

3. Lastly, Satan by his fiery darts strikes at our well being, to disturb our peace, by the omission of some duty, or commission of some sin. When he finds he cannot prevail to destroy our being, then he would deprive us of well-being, our joy and comfort. But know, though these temptations may trouble us, yet shal they never destroy us.

Now for the manner of these temptations how they work.

1. When we fall under any want, strait, change or providence, or the like, then is a time for temptation to work: as when Christ had fasted, and was anhungred, then comes the Tempter; *If thou be the Son of God, command that these stones, be made bread*, Matth. 4. 3.

2. When we are first turning from sin to God, then we are sure to meet with a tempter. Satan will be busie.

3. When we are troubled, dejected, disconsolated, either to the outward or inward estate, then beware of Satans temptation: he will be furthering our disquietments.

4. When we are arrived to some good hopes through grace to some confidence in the mercy of God the Father, through his Son

SON Jesus Christ, then also shal we find the battering assaults of Satan to shake our confidence : but be sure always that the grounds of your confidence be good established upon that everlasting Rock Jesus Christ. For if I mistake not in my observation, there are two great rocks, which Satan strives to split a soul upon, presumption and despair.

Sometimes endeavoring to cause souls to flatter up themselves, and think grace is theirs, Christ is theirs, and all is theirs, when it is nothing so ; but by this he might carry them blind to hell, hoodwinking their souls so, that they never come to see throughly that they are in a bad condition, but think always their condition good. The other rock is despair, Satan striving if he cannot blind them, as other presumptuous souls, yet to make them go sorrowing all their days, thinking they shal never obtain that mercy which others think they always had.

5. Satan sutes his temptations to our dispositions ; he hath various objects for divers, spirits, for the proud haughty soul - for the lustful heart, for the envious worldling, for the prodigal son, for the rash giddy brain, for the sluggish drone, for the melancholy person, for the light cheerful spirit, especially these two ; either sinking the one in the terrible waves of black and dreadful thoughts ; or tossing and lifting up the other with the wind of foolish Phausie, Oh ! what black apprehensions shal the one have of its self and God ; and what light and slight thoughts the other of the present state and eternity.

Lastly, Satan aims to lull the soul asleep in carnal security ; and to this end, presents great sins as smal and little sins (if any there be) as none at all. But sometime she will add by temptation, as it were a multiplying glass to the soul, so that then every sin looks with a ghastly countenance, is thought to be the sin against the holy Spirit, an unpardonable sin.

Having thus shewn how, and upon what occasions Satan works ; I shal take occasion to enquire, why they have so much power, as manytimes to prevail ? 1. Because of the tempters power, he is perhaps too strong for the soul.

2. Because of the tempters policy, if he cannot prevail by open force, the soul being well and strongly grounded, then he invades by subtil devices, and secret stratagems, so that the soul cannot escape by strength only : and therefore wanting wisdom to evade his cunning framed arguments, is baffled by him and verthrown.

3. The enticing nature of the tempters wits ; as , to instance in one case. Oh ! how many poor sincere souls , yet guilty of too much curiosity , have been entangled by curiously glorious , and gloriously curious tenets , which were no better , then the devilish temptation of that hellish tempter ! How many (which yet is strange to think , though there is reason to fear it) nay , after their seemingly comfortable , really comfortless wandring walkings in thought-ways of truth , have cause to sit down , and set down their steps , marking for every step a sin , and for every sin , letting fall a tear of blood ?

4. Temptations often prevail by reason of the strength to corruption , which the tempter works upon. Were there no corruptions , there would be few or no temptations , I am sure they should not prevail.

5. Lastly , the tempters prevalency proceeds from the weakness and low estat of the inward man. Sin is never at a higher flood , then when grace is at a low ebb. It is a hard matter (believe experience) to keep the soul from sinking at such a time. Nothing more easie then to thrust one under water , when the depth of the water is more then the height of the man.

Object. But now to make sure the doctrinal part , I shal lay down some reasons , why the people of God are thus attended with temptations ; for it is a natural objection against this point , *Why will the Lord who is so merciful to his people ; suffer them to be thus used and buffeted by temptations ?*

Ans. I answer in general on Gods behalf , that he is never the less tender in it , as will appear in particular , thus :

1. Because one end seems to be this , that they might know themselves the better , and see what they are naturally : were it not for temptation , we should not come to know our own corruption , We see by this what lust is most prevalent in us , according to that in *Heb. 12.1. The sin that doth so easily beset us :* and what Satan makes most use of against us , We learn by this our own weakness to resist , without assisting grace.

2. Again , it is for a Saints exercise , this tempted condition is Gods artillery , his school of arms , wherein God brings up his children , trains them , and instructs them how to clasp on their helmet of Salvation , to put on the breast-plate of righteousness , to hold out the shield of faith , to brandish the sword of the Spirit : in a word , how to put on the Lord Jesus Christ , even our whole armor of righteousness.

3. That we might know our enemies, that we may be the more watchful over Satan, sin and the world.

4. That we might long to be at home with our Fathers: that we might be weaned from the milk, and drawn from the breasts of this present world.

5. Lastly, the Lord doth it to beat down our pride, and keep us humble: we should else be too much lifted up through our continued spiritual prosperity: and thus it was with Paul, 2 Cor. 10. 7. 8.

This doctrine may afford us this useful application. By way of,
1. Information. 2. Reprehension. 3. Examination. 4. Consolation. 5. Exhortation.

First information: It may inform us. 1. Of the Devils enmity, who is so much the Saints foe, as that he will not let them be quiet. This old Serpent at first deceived Adam, and deprived him of Paradise; yea, and ever since he hath been, and still is very busy to dispossess the Saints, if possible, of their spiritual Paradise.

2. We may learn hence the remaining seeds of corruption that are in the best of Saints: without, within (as I noted before) the Devil would always tempt in vain.

3. We may perceive what is the Saints state here below: it hath indeed many fair pleasant prospects to the Christian eye (I mean the eye of faith) but the way is a tempted, troublesome, dangerous way, Acts 14. 22.

4. It may teach us the wisdom of God, and his great care of the Saints, who makes use of Satans enmity, and our corruptions, to do us good withall.

Secondly, reprehension. And thus it reproves those who think it an easie matter, a thing of nothing, to be a Christian.

2. It reproves such who censure poor tempted afflicted ones.
1. Under their temptations, though not overcome, when fallens and, oh! how rash, uncharitable, and unchristian-like are they!

3. It is an occasion of rebuke to those who think it strange, that either themselves, or others, should be tempted.

Thirdly, examination. This in these particulars.

1. To examine who is the tempter, according to page 3. 4. 6. 7. 8.

2. To examine the temptation, see Page 9. 11. 12.

3. To examine the frame of our hearts under, whether we carry

carry it lightly, and indifferently, or are grieved and troubled for them.

Fourthly, consolation. From these arguments.

Arg. 1. A tempted condition is frequent among the Saints; yea, and so usual, that I may confidently question, Whether ever he were truly a Saint, that is not tempted? And for this assertion, there is a cloud of witnesses in Scripture; one in 1 Cor. 13.

Arg. 2. God hath promised assistance to tempted ones, 2 Cor. 12. 9. *My grace is sufficient for thee &c.* God is as able to help, as thou canst be weak when thou art tempted.

Arg. 3. Christ was tempted, that he might know how to succour those that are tempted, Heb. 2. 17. 18. Read from v. 9.

Arg. 4. It is a blessing, or a blessed thing, to endure temptations, James 1. 12. and 5, 11.

Arg. 5. The Saints temptations are needful for them, 1 Pet. 1. 6. Thou canst not be without them.

Arg. 6. They are but for the tryal of faith, 1 Pet. 1. 7. James 1. 3, 5. And should we be grieved that our faith is proved? The Goldsmith rather useth then avoideth the fire for the trying his gold; neither is the gold diminished, but rather its worth more fully known, when the dross is gone. This is the tryal that doth try all the faith of every child of God.

Arg. 7. God hath promised the burden shal not be too great for us to bear, 1 Cor. 10. 13. This is ground of comfort, to know we shal not be over-matched by the temptation.

Arg. 8. A great comfort it is, that God thinks upon us at such a time: we are sure of this, both because of the temptations, and also the support we have under them.

Arg. 9. It is a great sign of Gods love, else he would never take care to try and purge us.

Arg. 10. Many times it goes before some signal providence. And we may take it as a great sign, that God is about some great thing for us, or we must be employed in some great work for him: Thus he did with Israel, proved them forty years, before he gave them to possess the land.

Arg. 11. Be not disconsolat; strong and long enduring temptations, when meeting with resistance, are a strong argument of a strong faith, and especially of the growth and increase of faith. But (to be brief.)

Arg. 12. Consider, the Saints condition here is not their best

best state : There is heaven to come yet, where there is no tempter.

Arg. 13. We have not been so much, nor so often tempted, as we our selves have tempted God.

Arg. 14. The devils temptations, though they be evils, yet are not the Saints evils, unless they are overcome by them.

Arg. 15. It is a great sign, as of Gods love, so of Saints hatred, and so consequently a token that thou art none of his, but Gods, else he would never rage thus. The Devil makes no such do with wicked ones.

Arg. 16. As our temptations now abound, so shal our joy (in time) much more abound.

Many arguments for consolation, I might make use of, and much more enlargement upon these, all which for brevities sake, I here omit.

Fifthly, exhortation. 1. Beware how you tempt the Devil to tempt you; how you give occasion by indulging any sin or lust. 2. When you are tempted, be not cowardly, but courageous; do not flie. but resist. *James 4. 7.* 3. Beware of pride, when delivered out of temptation: this may make us fall into a dangerous relapse.

Having finished this point, I proceed to show in the next observation, how we may avoid the evil of temptation.

Doct. 2. The only way to avoid the evil of temptation, is to watch and pray.

In the handling of this doctrine. we may consider these four things. 1. What it is to Watch. 2. What it is to Pray. 3. The proof the point. 4. How watching and praying may conduce to our escape from the evil of temptation.

Concerning the duty of *Watching*, observe: *First*, what *Watching* implies. *Secondly*, how we may do to *Watch*. *First*, *Watching* implies. 1. A continual waking, like the spouse, *Cant. 5. 2.* 2. A diligent hearing; thus the watchmen, *Isa. 62. 7.* 3. A constant readiness; *Peter* exhorts under a metaphorical expression, *1 Pet. 1. 13.* Gird your loins; that is, be ready: it is taken from the Jews long garments, which they used to gird up about them, that they might run with less interruption.

Secondly, how we may do to *watch*: I shal but name the particulars. 1. Let the heart be continually fixed upon God: Oh! how will this cool our affections to the world, and kindle the fire of love to God? 2. Let

2. Let the eye be much upon self : this will keep us low in spirit : *And blessed are the poor in spirit, for theirs is the Kingdom of heaven.* Matth. 5. 3.

3. Bewar of drowsiness ; we should shake it off by Prayer.

4. Be well resolved in spirit, mind that of the Prophet, *Kings 18. 21.*

5. Be sure all be well within ; be sure thy foundation be Christ ; let there be no sin unrepented of, that will breed sorrow : harbor no enemy, no lust in thy soul, *Prov. 20. 9.*

6. Trust not thine (no, no not thine own) heart, but regulate it by the Word of God, *for the heart is deceitful* Jer. 17. 9. And he is a fool that trusts his heart. *Prov. 28. 26.*

7. Keep therefore a narrow eye to the heart, *Prov. 4. 23.*

8. Call thine heart often to a strick account. *Psal. 4. 4.* Examine diligently, What have I done ? What do I now ? What am I about to do ?

9. And if there be any thing of order, tarry not ; but repair it suddenly. Lay sin upon Christ, and then mourn over it.

10. Let nothing be suggested, and presently entertained, but first brought to tryal : See if it be the will of God, if it be for his glory : if it be not for his glory, it is not his will.

11. Be sure to keep conscience clear ; a little filth (here) stops all the channel. It is dangerous to know of one sin, and not confess : much more dangerous to know thy sin, and wink at it.

12. For this end, keep an open ear to conscience, let it speak.

13. Let the mouth be stopped to sin, and the hands tyed from wickedness. *David prays that a watch may be set to the door of his lips ;* and certainly it is very needful.

14. Let the whole armor of God be on, *Eph. 6. 10. to 18.*

Thus much concerning watching, now concerning prayer, Consider, I. What prayer is. II. The several kinds of prayer. III. The manner how we are to pray.

I. Prayer is the outward enlargement of the souls inward breathings ; it is a work of Gods Spirit, and so flows out of the spirit and heart of man, *Zech. 17. 10. Rom. 8. 26. 27. Jude 20, 1 Cor. 14. 19. Psal. 62. 8. & 42. 4.* Prayer is a talking of the heart and soul with God, and of such a heart as is prepared by God, *Jer. 29. 13. Psal. 27. 8. & 10. 17.*

2. And thus it is either mental, in the heart only, *Exod. 14.*

15. 1 *Sam. 1. 13.* Or else vocal, uttered by the voice, *Psal. 77. 1.*

Again,

Again, this is secret prayer, when we pray alone: Thus *Daniel* did, when he setteth open his windows, *Dan. 6. 10. 11.* Or more publick, when we pray with others in the family, Congregation. &c. And here let some preparatives to prayer be added. First, pray that you may pray: lift up your eye and your heart to God, when about to pray: thus did *David*, *Psal. 141. 1, 2.* Secondly, meditate, 1. On Gods sufficiency, and especially his promises, *Psal. 50. 15. Mat. 7. 7.* This will make you confident in prayer.

2. On thine own wants and vilencs, that thou mayst be fervent; so did *Ezra 9. 6. 7.*

3. On the great Majesty of God, to beget humility and lowliness of spirit, *Eccles. 5. 2. Gen. 32. 9. 10.*

4. On the relation thou standest in to God, by Christ, as thy Father.

Thirdly, now how are we to pray? 1 We must pray what we understand, and understand what we pray, *1 Cor. 14. 15.*

2. We must pray in the holy Spirit, be directed by it, *Jude 20. Rom. 8. 26.*

3. In the Name and meditation of Christ; that is, relying upon the merits of his, not our righteousness, *John 14. 13, 14. John 16. 23.*

4. With faith, believably, that God will give us what is good for us, *James 1. 6. 7.*

5. With humility and acknowledgement of our own unworthiness, *Psal. 10. 17.*

6. With an heart willing to be cleansed by the blood of Christ, *James 4. 6. From every pollution, Heb. 10. Psal. 66. 11.*

7. With love to the Saints, *Matth. 6. 14. 15.*

8. With zeal and fervency, *James 5. 16.*

9. Do not give off, but wrestle with God for a blessing, with unwearied constancy, *Luke. 18. 1. to 9. Matth. 15.*

10. Pray for heavenly things, first and most: seek earthly things in the second place; the one absolutely, the other conditionally, *Matth. 6. 33.*

11. Pray for things agreeable to God, *1 John 5. 14. Matth. 20. 21. 22.*

12. Take heed you love not long prayers, and think to be heard because they are long, *Mat. 6. 7.*

Now I come to the proof of this point, that the only way to
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avoid the evil of temptation, is to watch and pray. This is clearly stated in the Text; so that it scarce needs more confirmation; only take that of *Paul*, when buffeted by temptation: *For this* (saith he) *I besought the Lord thrice*, 2 Cor. 12. 8. There is great need of watching and prayer.

1. Before we fall into temptation.

2. When we are under temptation, how watching and prayer conduceth to the anticipating the assaults of Satan, frustrating temptation.

First of all for watching.

1. It sets us in a readiness for an assault; when we are expecting we shal not be taken unprovided.

2. It adds resolution, to stand it out against Satan, We know suddennesse strikes us into a fear, when expectation and deliberation increaseth courage.

3. It is a countermine of all Satans stratagems: it will deceive the deceiver, to find us watching with spiritual diligence, when he would have us sleeping in carnal security.

4. Watching secures us from much evil that might be added, in case we were drawn to the temptation; for security is no better then a temptation, especially at such a time.

Secondly, for prayer: this conduceth to avoid the evil of temptation, because it fetcheth help from God in whom is all our strength: for it is Gods promise; *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*, Psal. 50. 15. It is a great comfort, under temptation, to have a God to go to, especially one that is able and willing to help.

This may instruct us: 1. Then there is great need of watching. It is certainly an universal necessary duty for all Saints, at whatever time, to watch; So saith Christ our Saviour, *What I say unto you, I say unto all, Watch*, Mark 13. 27. The great end of this duty is the coming of the Lord Jesus. Watch saith Christ, *for you know not what hour your Lord doth come*, Matth. 24. 42. 44. There are three considerations may move us to watch, 1. Let us consider whom we offend, and dishonour by our neglect in watching: no less then God. And would we rather then want a nap of security, displease our God? Is God no more worth to us then so? Let us seriously weight, how great an offence, how great a dishonour to God our unwatchfulness is, and this will engage us to watch.

Watch and pray.

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2. Let us consider whom we gratifie and advantage by our neglect, no less an enemy then Satan, the enemy of our souls and shal we pleasure our grand Adversary? Oh! no, then let us watch.

3. Whom we displeasure, it is our selves. And will we that our souls should be losers: If nor, let us be much, yea alwayes upon our watch.

But secondly, it may inform us of the necessity of praying at all times: *Pray without ceasing, 1 Thess. 5. 17.* So David would pray, and cry aloud at evening, at morning, and at noon, Psalm 55. 17. And Daniel prayed thrice a day, Dan. 6. 16. It is the duty of all, and every Saint, in all conditions. In spiritual things: 1. Pray for grace, that God would give and increase it, either in thy self, or others. Secondly, Pray against sin, against the guilt of sin, against the power of sin. Thirdly, Pray against Satans temptations.

1. Against the occasion of temptation, that (if it be possible) thou may shun and escape the very appearance of it.

2. That the strength of corruption within, and the power of temptation without, may not be so prevalent, as to lead the captive to evil.

3. Pray, that the entrance into temptation; may be no disadvantage to thy grace, and that the escape out, may be no impeachment to, but rather for the advancement of Gods glory.

1. Pray for nothing, but what thou standest in need of. Unnecessary things are not to be the subject of our petitions: and therefore our Saviour bids us pray for our daily bread. And so that good man, *Agur, Give me neither poverty nor riches Prov. 30. 7. 8. 9.* 2. Even in these things pray with submission to the will of God. 3. If watching and prayer be the means to escape the evil of temptation, then the strength of a Saint is not sufficient. No, we must go to God for a deliverance. 4. If we do not watch and pray, all other ways and means are irregular at least, if not sin.

Thus much for information, now for exhortation.

1. Watch and pray continually, but especially at a time of temptation. 2. Be serious in watching and prayer: some do it between hot and cold, or, by fits, or with much lightness of spirit. But saith the Apostle, *Be sober, and watch unto prayer.* Sobriety and seriousness becomes those that call upon God.

The end of the third Sermon.

Consider

Considerations of DEATH, containing some few Reasons why men fear it; and opposite Reasons, by way of answer, why they should not fear it.

Object. 1. *First, because thereby we are deprived of the exercise of all our senses, so that whatever delights either our taste, smell, hearing, sight, or feeling hath afforded us, we shall enjoy the same no more whilst (perhaps) many generations after us shall have the fruition thereof.*

Ans. 1. First, as the exercise of our senses afford opportunity of delight, so are they thereby capable of annoying and grieving us: as the taste, by bitterness and sharpness, &c. The smell, by noisome pollution, corruption, &c. The hearing by terrible and hideous noise; and evil tydings: the sight, by loathsome affrightings and miserable appearances: the feeling, by tedious pains, &c.

Again, we have had the benefit of surviving former generations, who were lyable to what we are: and so shall be those who shall succeed us.

Object. 2. *But that which aggravates the evil hereof is a mans being cut off in the flower or strength of his age; whereas if he live the common age of man, he should the more consentedly leave this life.*

Ans. Why, what is man. Is he not a flower, and as grass, and the like? And are they not cut off in their best estate? And may not God, when he walketh in, or vieweth his garden of humane flowers, have as much liberty to crop them, as men have of theirs? Surely yea: for all are his.

Secondly, and though God permit some men to live as long as an ordinary course of nature, oft be it, seventy years (which is judged the most common) or more: yet he hath not promised them so long life.

Thirdly, and though some live so long, yet considering the wars, and plagues and other diseases among men, it is not without reason thought, there are many more die who have not lived according to the course of nature.

Fourthly, as we conclude; that no person better or so well as the Gardener, or such as sowed, planted, dressed, and frequently practiseth about the flowers and plants, knows when, and for what reason, to gather, and pluck up; so no person

knowest better, nor so well, as God knows, when to cut or pluck up what he hath planted in the world; who doth all his actions upon good and weighry reasons; even greater and better then any Gardener, or other person hath, for what he hath in his concernment.

Object. 3. *In death a man becomes a loathsome spectacle to all beholders, in so much that the sight and smell of the survivors find not more noisome offence from, and account not more vilely of the most loathsome creatures in the World, then of a dead and rotten Corps of mankind: and is not that very grievous to become from a delightful companion, an abhorance of all people.*

Ans. 1. True, being dead, a man becomes a loathsome spectacle to all beholders. And do not many diseases, to which a man is incident in his life, effect the same in beholders?

2. Though man do become by death what is suggested, yet hath he no sense thereof, and in that is the Proverb verified, *What the eye sees not, the heart rues not.* For look on man in that case (as we may) as a dead lump of corruption, and what of misery can we apply thereto? Who looks on a dunghill, or a jakes, and saith, Alace! for its misery? The same feels not, and knows not any: So that although the thoughts of such a condition by death, grieves us whilst living: yet in that condition it self, we shall be free from such grief.

3. Again, consider that we were but earth before we had life: and being dead, we return to our first estat; and though withal we become for a season more impure and corrupt then barely earth, yet in time we shall become very dust, when the putrification is consumed: and in that sense (but especially in a more excellent) will that saying be fulfilled, to wit, *Corruption shall put on incorruption.*

Object. 4. *Death deprives man of his society, with whom he hath had sweet converse.*

Ans. True, but it is in order (if he die in Gods favor) to enjoy in due season, better society then men on earth have.

2. Besides, as thou loose thy friends on earth, so thou art rid of thy enemies there too.

Object. 5. *Though death may make way for better society then we have been used to here, yet who knows when it shall be; the body not being to receive new life till the general resurrection, which may be very long first?*

Ans. Suppose it be so (as the most Christians believe) that the best part of man receives glory and happiness immediately after death; yet from the time of death, to the general resurrection (at which time all knowing Christians believe the reward of the righteous will not fail) the space betwixt death and it, is but as one day: as he who by means of apoplexy, or like occasion, sleeps many days and nights without waking, cannot esteem of the time he hath slept, answerable to the measure thereof: but it may be to him as one day or one night: and in this sense may death be reckoned (as usually in the holy Scripture it is) a sleep.

Object. 6. Suppose a man should die by the hand of a cruel man-slayer, who delights in torturing, and destroying the body of man, as hath been seen; would not the conceit of one so cruel; coming to act his mind upon a person make the thoughts of such a death more terrible, when therein a man is no more regarded than a dog or the vilest creature?

Ans. I. Yea but do not many, by reason of wounds and gangreened members, in their life, for preserving the body, limb, or member, endure as great pain, and tremble as much at the sight of the Chyrurgion; when he comes to do his office on them, as a man doth at the sight of the executioner to do his: add consider, that all that is commonly done at such a death, caused less pain to the party, then what some do suffer by the cutting off of one limb, or curing some one wound or disease.

2. Again, consider that the more of torment a man endures in this life, whether at death or otherwise, the less he is like to suffer after this life, and the more blessing he is likely then to enjoy, if he be a good or worthy man, suffering here as a child of God, and not a reprobate, Rev. 18. v. 7. chap. 20. v. 4, 5, 6.

Object. 7. But in our present state we have being, life, sense and reason; and in death we shall have (at the most) only being and is not that very grievous to consider, that we shall be reduced to no better a condition then, a piece of earth, or a stone?

Ans. It is true, that the consideration thereof is very grievous in it self; but yet whilst man hath reason, as well as being, life and sense, let him use it to consider also that he hath no more cause to complain, then for a piece of the earth, he now treads on, if it should please God (as at the first) to create there of a man like himself, and shortly reduce it to its former state.

for thus it is now with mankind in general.

Object. 8. *It is confessed, that there is a Proverb (For one pleasure, a thousand dolours) but it seems no better then a flowrish of learned men , to color over a bad matter. For although the miseries of man in this life are many , yet if the benefits therein did not surmount those miseries , it is likely that men would not so much desire to continue therein , as now they do : and therefore would not fear death.*

Ans. 1. Suppose it be granted , that the Proverb is but a flowrish , and that the benefits of this life do surmount the miseries thereof , yet no man is able to say how long a person in order to be happy, should live here to enjoy those benefits : But God he knows, and he hath appointed for men once to die , therefore rest satisfied in his wisdom ; for disposing of thy time for death , concluding , that the same shal be in its due season.

2. Again , consider that it is Gods prerogative over all his creatures , to dispose of them, how and when he will.

3. Moreover, God hath already set the bounds of thy life , beyond which thou canst not pass, wherefore patiently commit thy self to him in well doing, and quietly satisfie thy self with his pleasure , making of necessity a vertue : for it is in vain for a man to strive against the stream, by tormenting himself ; with that which he cannot avoid , yet this doth not hinder that all men may (yea ought to) use what lawfull means God gives them opportunity of for saving their lives.

Object. 9. *Well : though it be granted that these answers which have been urged , have most (if not all of them) common reason and experience on their side ; yet there remains further ground to fear death , as well from what the holy Scripture , as nature or custome doth evidence ; and that in part is this ; to wit, Death is reckoned the King of terrors , as Job 18. 14. compared with Heb. 2. 15.*

Ans. Death is indeed granted to be the King of terrors, but that is in regard of a certain sting that is in it : if that sting be taken away , death will not be so terrible as before , yea it will be rather gain then loss to die : if that sting reach not the party dying.

Object. 10. *I confess there may seem to be some comfort in that answer, if one know how to escape that sting ; but that is a thing so difficult, that I greatly fear death : If I were sufficiently provided in that case , I should have comfort.*

Q 2 **Ans.**

Ans. It is true, that the difficulty lyes even there where it is exprest: but thought it be so difficult, yea impossible with man, yet it is not so difficult with God; he hath sufficiently provided for man in that case; for he that is King of Kings, hath subdued that King of terrors; and done what is needful for man concerning the same: for which purpose see these Scriptures: to wit, 1 Cor. 15. 35. 56. 57. John 3. 14. 55. 16. 17. And part of the 18. Rom. 5. 10. 12. And forward to the end of the Chapter.

Object. 11. I grant it appears plain enough that there is through Jesus-Christ victory wrought over that enemy mentioned, and answerably the sting is taken away that I feared I say taken for some, but it seems not for all because it is said, The sting of death is sin. So that where the sin is, there the sting is also: and I know my self a sinner, therefore in danger of that sting.

Ans. Indeed, if thou knowest thy self a sinner, and grieve'st not for it; but art there with content, neither repenting of, nor reforming from it, I cannot say the sting of death is taken away for thee. But if thou dost truly repent of thy sins, and endeavour with thy heart to forsake sin, the sting of death is taken away for thee, for the Scripture tells us, Christ died for sinners, that is to say humble penitent sinners, not for obstinate ones. A notable example whereof was manifested, when the Saviour of the world himself was held up; to wit, in that of the two thieves: the one railled on Christ, and was reprov'd, the other humbled himself; he also prayed, and received the answer of Salvation.

Object. 12. Indeed that example [me thinks] do tend to prove what you say: but in so considerable a case as this, a man would desire more then one witness.

Answer. Therefore take more: to wit, Prov. 8. 13. *Isai.* 4. from vers. 16. to vers. 19, *Matth.* 9. 12. 13. *Rom.* 5. 8. *1 Tim.* 15. 16.

*Some further Grounds, whereon a poor sinner may expect mercy,
through the merits of JESUS CHRIST.*

First, through a sense of sin, so to look on the **L O R D**
C H R I S T, as those who were stung with Scorpions in
the wilderness, did on the brazen Serpent.

Next followeth humbling of the souls, the effects of which is
to be seen in these Scriptures, to wit, *Job 21. 29. Psal. 10. 17.*
Isai. 55. 15. James 4. 6.

Which humiliation begets a self-examination, by which
knowing the holy rule of life, and comparing a mans life to
that rule trying how his case is, he is thereby ready to say (in
respect to his misery) as the Apostle doth, *Rom. 7. 9. 10. 11.*
Seeth himself a dead man in the sense of the Law.

Then that works in him a holy sorrow, and that a repentance
not to be repented of: to wit, *Repentance to salvation. 2 Cor.*
7. 10. 11.

It brings him to see, not only that he is a condemned or guilty
person, but that he is irrecoverably lost, must needs perish:
without some person as Mediator or Redeemer, do undertake
for his ransom; or hath undertaken it; for that God is infinitely
just, and he must have his justice satisfied: and all that the
poor soul can do, is but to amend his life for the future walking
more conformable to the righteous Law of God then heretofore.
But, alace! that is no more then what we ought to be; for
the time to come it will not satisfy. Divine Justice for the
transgressions already done against the Law of God, any more
then a mans paying another an ensuing week, month, or year,
for all he is engaged for within that space of time, doth satisfy
or clear the debt, which became due in time before that week.
Neither (indeed) can a man of himself satisfy for what he
shall owe to it, in the remaining part of his life. Now this con-
sideration works the Soul into a melting frame, brings him on
his knees, to say, as the poor *Publican*; *Lord have mercy on me*
a sinner: And as the *Prodigal*, humbled, and sees all his rambling
shifts in vain, for yielding him that solid comfort his soul
thirsteth after, therefore resolves to go home to his Father, and
although he may look upon him, as enraged against him (for
which his soul knew their was just cause) yet he goes humbling
him-

Concerning Death.

himself to his Father, saying, *Father, I have sinned &c. And am no more worthy to be called thy son.* Now observe the success, *When he was yet a great way off, his Father saw him, and had compassion, and fell on his neck, and kissed him.* And farther, entertained him, not as a servant, as he humbly besought (for *the humble shall be exalted*) but as a Son, and rejoiced in him, *Luke 15.*

The *Assyrians* also well knew what good this humble application was likely to effect in an *Israelites* King (*1 Kings 20. 31. 32.*) And if mercy may be expected from one of these Kings, then much more may it be from the Supreme, the King of these Kings, the Almighty, who hath promised large grace to humble souls.

So *Esther* (at the advice of *Mordecai*, chap. 4. 5.) made good proof of this humbly way of addressing for mercy, in a case otherwise desperate; the success whereof Was that Royal Scepter held forth, with grace, to grant even beyond the petition though she knew not when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applyed, she proceeded.

This was it with the Lepers, *2 Kings 7. 4.* If they went in to the City, they should suffer famine, if they stayed where they were they must die; they therefore would venture for relief among their enemies, being sure they could not be worse then they were; they could but die one way or another; So when the soul is thus brought to see its misery, and humbleth it self thoroughly, withal is willing to embrace what means so ever represents so much as a possibility of saving it, then God shews his mercy to refresh it, according to *Isai. 57. 15. 16. &c. To revive the spirit of the humble, and to revive the heart of the contrite one.* So *Psalms 51. 15. Ezek. 33. 11.* And forward. And Christ comfortably invites such a poor sinner, that is weary and heavy laden with the sense of his sin, he invites him to come and receive rest: and thus the Gospel doth in general give encouragement to humble penitent sinners to expect Salvation from the eternal God, the sting before spoken of, being taken away.

Then being truly humbled under the sense of that miserable condition, which sin hath made a man liable to, and being rightly desirous of Salvation, that which is required of him, is only

only to believe that the righteous God, who might have made him eternally miserable, hath not withstanding though he consider compassions (his mercy being above all his works) retired on a way to satisfy his Justice by acquitting the guilty. Who was no way able to pay a sufficient ransom for his own redemption, therefore provided a price satisfactory to redeem poor fallen man from the curse: concerning which, both the Prophets and Apostles have witnessed, as in *Isai. 53.* and *55.* Chapter *Micah. 5. 2.* *Hos. 11. 1.* *Psalms. 22.* *Acts 1. 3, Chap. 10. 42.* And more Scriptures, that price of Salvation being JESUS CHRIST: Of whom the Angel proclaimed, about the time of his entrance into the World; *Glory be to God in the highest, on earth peace, good will towards men, Luke 2. 14.* And the Evangelist John Chap. 3. 16. Declares positively. *That God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have life eternal.*

This is the term of Salvation; to wit, believing in his Son, to be that gift and ransom; which the Gospel generally holds forth to those who would know what they should do to be saved.

Withal, there must be an obedient conversation, and that universally to all Gods Commandments, answerable to a poor souls ability, so long as life may last.

F I N I S,

FINIS The end

Honour to

Dorothy

Dorothy Ripley

Her Booke

Anno Domini 1702

November the 26th Day

London



91885